Winona Echoes..

1938

Addresses delivered at
WINONA BIBLE CONFERENCE

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Notable Addresses Delivered at the
Forty-Fourth Annual

Bible Conference

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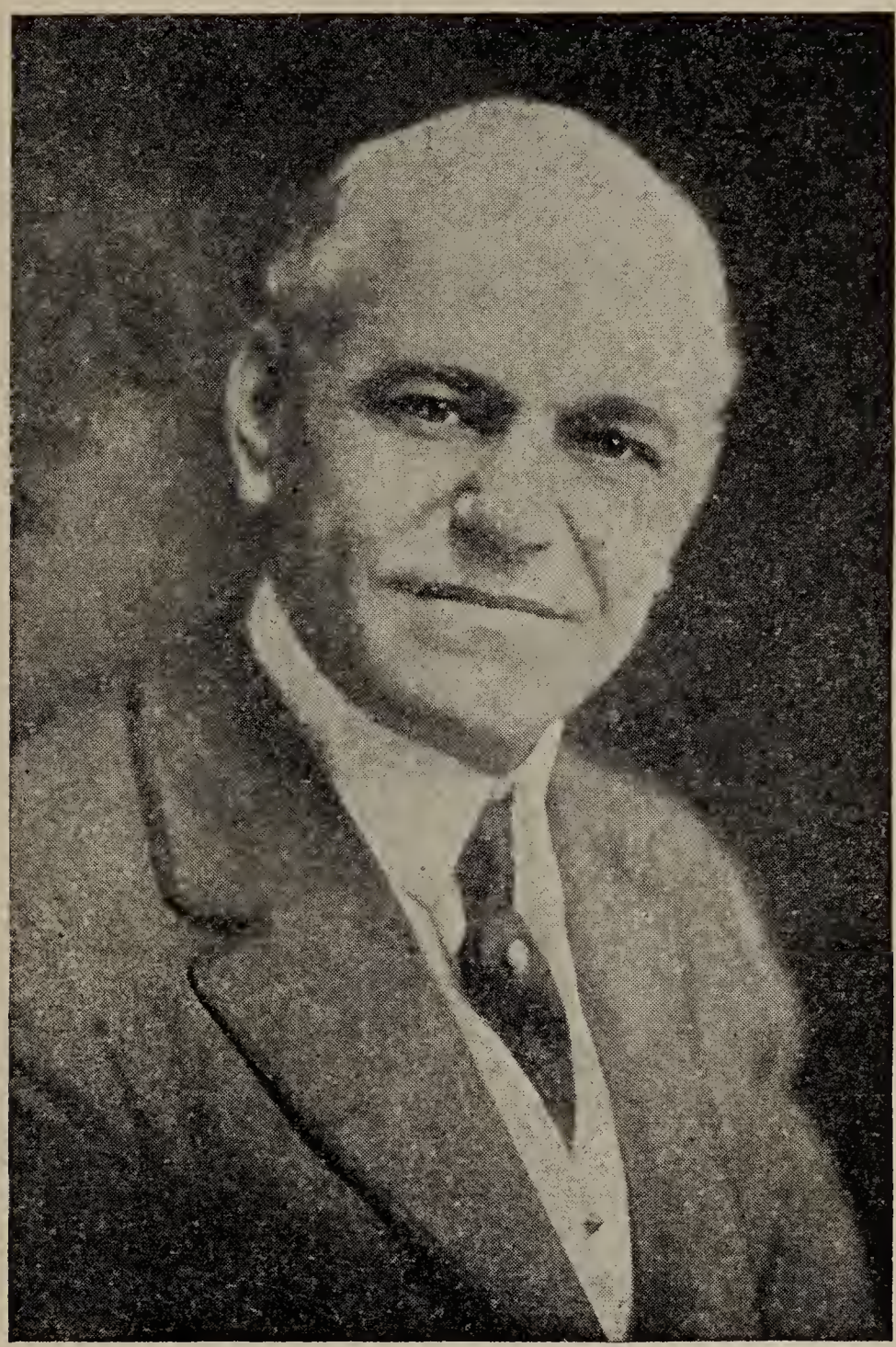


REV. WILLIAM EDWARD BIEDERWOLF, D. D.
President of the new
WINONA LAKE CHRISTIAN ASSEMBLY, Incorporated
Palm Beach, Florida
Author, Evangelist, Lecturer

A Tribute

We have come to the closing session of the forty-fourth annual conference held in this place. These days have been a source of great and rich blessing to thousands of people who have come to attend what has for so long been known as "The World's Greatest Bible Conference." Your presence and support evidence your interest and your desire that it be perpetuated. This has been the best conference we have had in years. Both in attendance and finances a thirty-five percent increase has been registered over the last session.

I wonder though, how many of you know how close we came to having no conference this year or in the future. Through a series of events, which we need not here outline, this great property in which nearly a million and a quarter dollars has been invested came very near being placed on the auction block. But there was one man who had a vision and, with a courage begotten of hope, determined that, under God, he would do everything possible to save this place for the proclamation and exposition of God's holy Word.

He went out to search over the length and breadth of this land for men and women who would contribute of their means, who would help to lift the great indebtedness which had accumulated, not on the Bible Conference as such, but which was due to large improvements which throughout the years had to be made on the property. Unless you have gone out in recent years to raise funds in large amounts, you have no idea of the difficulty of the task. Though he was often discouraged and bitterly disappointed and several times almost gave up, yet he was encouraged to go on. I speak advisedly for, with the exception of his good wife, no one knows better than I the stress and strain of the past years on this man who bears in his body the marks of the Lord Jesus, evidences of the hardship of the battle, now so gloriously won.

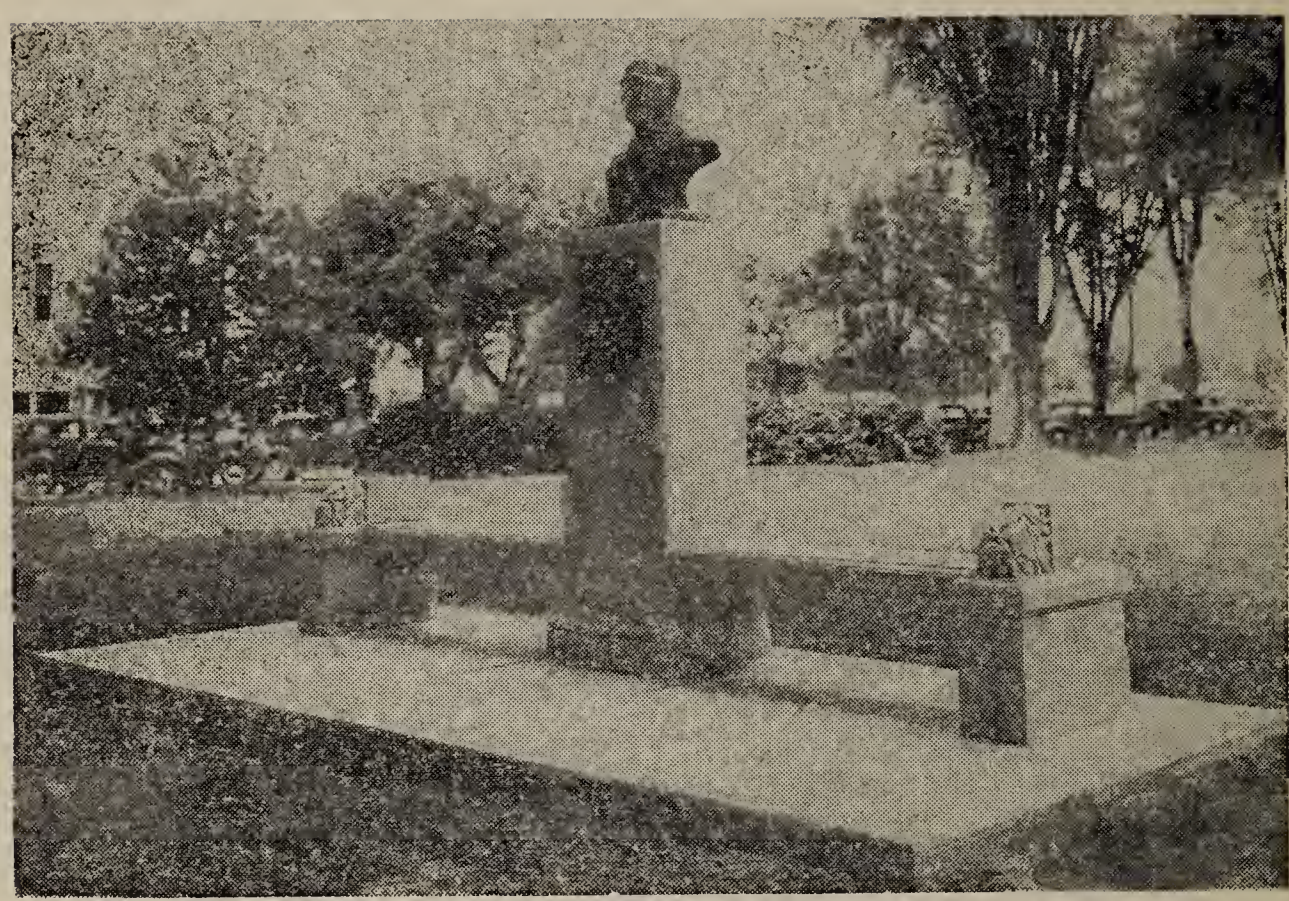
Winona has been saved from bankruptcy! The old obligations have all been paid or underwritten. The future of this great testimony for God is now assured. The new board of directors into whose hands the control and operation of the property have just this week passed, are men and women who are determined

that under the guidance and by the empowering of the Lord, it shall be used even more fully than in past years, for the honor and glory of His holy Name. One assurance that this work will continue for God and ever remain true to "the faith once for all delivered unto the saints" is in that no one can ever be elected as a director who does not annually and without reserve sign the Doctrinal Platform which is a part of the Constitution of the new Winona Lake Christian Assembly, Inc., and which platform, according to the Articles of Incorporation, can never be amended, modified, altered or changed as to the statements contained therein.

Upon one man, God did lay His hands for the performance of this great task and with unfailing consecration, indefatigable zeal and unswerving purpose that man gave himself unreservedly to the fulfillment of this mission. And so, tonight, with our hearts overflowing with gratitude to God because His good hand has so graciously been upon this place and this ministry, I invite you to unite with me in paying our full measure of tribute to the human instrument through which He wrought the victory. We want him to know that we love him, that we honor him for his faithfulness to God's Word, for his determination that Winona should continue and become a place of even greater blessing, for his willingness to give himself unstintingly to the task.

We thank God for him! May God richly bless and greatly reward His man for this hour, our greatly beloved friend and brother, Dr. William Edward Biederwolf!

—J. Palmer Muntz.



Picture of the
SOLOMON C. DICKEY MONUMENT AT WINONA LAKE
Erected in memory of
God's Faithful Servant
Who first conceived the idea of establishing WINONA
Dedicated Sunday, August 21, 1938

Address Given by Dr. William Edward Biederwolf, President of the Winona Lake Christian Assembly Inc., at the Dedication of the Dr. Solomon C. Dickey Monument

On the twenty-fourth day of June in the year of our Lord, one thousand eight hundred and fifty-eight, in the city of Columbus, Indiana, there was born, as the offspring of Rev. Ninian S. and Mrs. Mary J. Dickey, the man in whose memory we are meeting at this time and in whose honor we are to unveil and are to dedicate this monument standing now in our presence and in the place he so much loved and for which he really gave his life.

It was in the heart and brain of Solomon C. Dickey that Winona, so far as human knowledge extends, originated, and it was through heroic effort and sacrificial devotion to what he believed to be the will of God that it came into existence and became, even in his day, the greatest religious and educational center of its kind in the world.

It was in the year 1895, while Dr. Dickey was Superintendent of Home Missions for the State of Indiana, that, realizing the great need of a place where God's people could come together for religious help and inspiration for educational advancement, for counsel and for fellowship, as well as for rest and recreation, he dedicated himself to the herculean task of establishing here at Winona Lake, then known as Fountain Park, just such an institution as he, in fine wisdom and splendid vision believed would best provide for the worthy objectives to which reference has been made.

Truly, as another has said, "To have been personally responsible for such an enterprise, to have been the chief agent in its establishing and success, is to have lived a big, worth-while life."

Solomon C. Dickey was a man of no mean ability. In each of his three pastorates the church he served took on new life and power. While directing the Home Mission work of Indiana he laid the foundation of that "Indiana Plan" which became justly famous throughout the entire Presbyterian Church.

"An educator by training and practice," a preacher by the grace of God, he might have been the head of some great School of Theology or occupied some prominent pulpit of his Church.

He chose rather to furnish opportunity and privilege to other educators and preachers, who, at his call, came from every part of the world to unfold the Word of God to the many thousands who annually came to this place of religious uplift and blessing.

It is fitting, indeed, that in this day we should unveil and dedicate this memorial in bronze to this man whose ministry meant so much for this community and for the multitudes who, in the providence of God, were permitted to share in the blessings of this great Institution of which he was the Founder and for so many years the honored director. But it is not that only thus can he be remembered, for his memory is enshrined in the grateful hearts of all who knew him best and appreciate the things for which he gave his life. Bronze must be numbered among the things that perish, but memorials written in the fleshy tables of human hearts are among the things that abide forever.

It was my privilege the other day to read again the small memorial volume published in appreciation of the life he had lived and the work he had done by authorization of the Board of Directors of the Winona Lake Assembly and Bible Conference, and among the many appreciative encomiums I noted the following:

"A man of absolute trust in God."—George Stuart.

"A man of God, the great secret of whose genial and contagious optimism and capacity for hard work was the fact that he was pre-eminently a man of prayer."—Dr. Edward S. Scott.

"A servant of God whose own life reflected a faith rooted and grounded in the eternal verities of the Word of God."—Dr. J. C. Breckenridge.

"A man of unlimited faith in the ultimate victory of a righteous cause."—Wm. P. Carmichael.

"The most irrepressible optimist I ever met."—Dr. William A. Sunday.

"The embodiment of courage."—Dr. G. Campbell Morgan.

"A man who lived unselfishly for others."—Dr. Ira Landrith.

"A great soul with self-sacrificing purpose and zeal."—Homer Rodeheaver.

"An unselfish soul of tremendous determination and absolute candor."—Victor M. Hatfield.

"A great man, a great friend, and a great Christian."—Dr. George W. Taft.

"A man of spiritual vision and perfect sincerity."—Dr. James A. Gordon.

"A lover of God, with strong convictions, lofty ideals, un-

faltering faith, untiring energy, and ignorance of defeat."—Dr. Charles W. Little.

"A man of Christ-like buoyancy, of unbounded optimism and courage against odds before which other men would have shrunk." —William A. Peterson.

"A kind-hearted, generous, sympathetic friend."—Dr. Frank N. Palmer.

If any estimate of my own were to be added to these and many other sincere and beautiful tributes to his character and his worth it would be in the form of a hearty "Amen," for in the numerous encomiums which have come to my notice, and those mentioned could be multiplied many times, about all the fine things that could be said by one man of another have been said of this man whose memory we are honoring in this way today.

I am not here to preach a sermon, but if I were, I could find no better text than those words to be found on the bronze tablet fixed to the shaft

> *"They That Trust in the Lord Shall Be as Mount Zion Which Cannot Be Removed but Abideth Forever."*

It is the glorious privilege of every good man to trust in the Lord, and if any man ever availed himself of this privilege Dr. Dickey most surely did. We quoted Dr. Scott a moment ago as saying that Dr. Dickey was pre-eminently a man of prayer, and it is in this fact that we find much, indeed, all of the secret of his contagious optimism, his unquenchable enthusiasm, and his tremendous capacity for hard work. And when times were most trying, and perplexities most serious, and the burden the heaviest, always then was his faith the strongest and his trust the most virile and enduring. When God is needed most is just the time when some people trust Him least.

I am reminded of an old lady who rushed up to the captain of a steam vessel in time of storm when the engine had suddenly stopped and for a few minutes the situation was one of real peril. She said, *"Is there any danger?"* *"Madam,"* was the uncompromising reply, *"we must trust in God."* *"Oh, sir,"* she wailed, *"has it come to that!"*

And this story reminds me in turn of the old lady Abraham Lincoln used to tell about, who in describing a runaway, said, *"I trusted to Providence till the breechin' broke, and then I didn't know what on earth I could do!"*

But Dr. Dickey trusted always; in sunshine and in shadow, in easy times and in hard times; always taking at face-value the Word which says, *"Trust in the Lord, and He shall bring it to pass,"*

and in this faith he worked on at tremendous odds until the last minute of his untimely end.

It's a great thing to have a trust like that. You cannot trust in yourself, for you are too conscious of your personal weakness and infirmity. You cannot trust in others, for too often you have been deceived and disappointed. But unhesitatingly and completely you can put your trust in the All-Powerful, the All-Sufficient One. The way for a time may be dark, but truly, as Keble has said,

> "Thy God hath said 'tis good for thee
> To walk by faith and not by sight;
> Take it on trust a little while,
> Soon shalt thou read the mystery right,
> In the bright sunshine of His smile."

And it is not only the privilege of the righteous to trust in Jehovah, but he has in the Divine Presence a guarantee of an impregnable and a perpetual defence. He *"shall be as Mount Zion which cannot be removed, but abideth forever."* Zion was a mountain built upon and surrounded by other mountains, and to look upon it would be to say, Surely, here is a thing immovable, an emblem of perpetual permanency. And then the Psalm goes on to say, *"As the mountains are round about Jerusalem, so the Lord is round about His people."* So even though the mountains crumble God's protecting presence round about a trusting soul is a fortress against which the very gates of hell shall not prevail. As Martin Luther put it,

> "Ein' feste Burg ist unser Gott,
> Ein' gute Wehr und Waffen."

> *"A Mighty Fortress is our God,*
> *A Bulwark never failing."*

In this faith, in this blessed experience the man whose memory we honor today lived and wrought and died.

I am inclined to believe that if this man whose memory we honor today had an ambition for one thing more than for another it was an ambition that he might be helpful to others. And a nobler ambition than this no man could have. If he asked us to open our hearts and then to open our purses it was only that we might share with him in bringing help to those who were in need of it. He was one of those of whom Sam Walter Foss sang, one who said,

"Let me live in a house by the side of the road,
And be a friend to man."

Especially was he concerned for the youth of his day and those who were to come after him, and a large part of Winona's ministry, you will recall, he devoted to them. As I think of it there comes to my mind that poem entitled "THE BRIDGE BUILDER;"

"An old man going a lone highway,
Came at the evening, cold and grey,
To a chasm vast and deep and wide;
The old man crossed in the twilight dim;
The sullen stream had no fear for him;
But he turned, when safe on the other side,
And built a bridge to span the tide.

" 'Old man,' said a fellow-pilgrim near,
'You are wasting your strength with your building here;
Your journey will end with the ending day,
You never again will pass this way.
You've crossed the chasm, deep and wide,
Why build you this bridge at eveningtide?'

"The builder lifted his old gray head;
'Good friend, in the path I have come,' he said,
'There followeth after me today
A youth whose feet must pass this way.
This chasm that has been as naught to me,
To that fair-haired youth may a pitfall be.
He too must cross in the twilight dim,
Good friend, I am building this bridge for him.' "

We have met today to dedicate a noble monument to the memory of a noble man. If this work of our hands were composed of perishable stuff, which the rains of a few summers would speedily dissolve, we would need no other justification than to say, as Ben Johnson did of Shakespeare, "I loved the man and do honor to his memory." We have, however wrought in imperishable stone and bronze, and therefore for the after ages, and as the memory of this man becomes a part of their heritage I believe they will say, "You have wrought wisely and well."

THIS MONUMENT WHICH WE HAVE BEEN PERMITTED

TO ERECT THROUGH THE GRACIOUS FAVOR OF DIVINE PROVIDENCE TO THE MEMORY OF SOLOMON C. DICKEY, FOUNDER AND DIRECTOR OF THE WINONA LAKE ASSEMBLY AND BIBLE CONFERENCE, WE DO NOW SOLEMNLY DEDICATE IN THE NAME OF THE FATHER, THE SON, AND THE HOLY GHOST, AND AS THE REPRESENTATIVE OF THE BOARD OF DIRECTORS I DO HEREBY TRANSFER THE SAME AND CAUSE IT TO BECOME THE PROPERTY OF THE WINONA LAKE CHRISTIAN ASSEMBLY, INCORPORATED. AMEN

Prayer at the Dedication of the Monument

By DR. O. A. NEWLIN

Almighty God, our loving Father, thine eyes are constantly upon our conduct; there is not a word on our tongue, there is not a thought in our heart, but, thou, O Lord knowest it altogether. May the purity of our desire and the constancy of our fidelity be such as to please thee, O Lord. Thou dost know our motives in lifting this memorial to our departed brother and friend, one of thy faithful servants. His life meant so much to us, to Winona in all its ministry and to his departed and yet living friends. Gracious Father, make us men and women of vision, as was he, and grant that, as was he, we may be men and women of action. Lord, we too, would be loyal, as was he, to thy church and thy Holy Word; to this end was Winona established. Grant, we pray thee, that as we unveil this monument to his memory we may resolve anew to acquire the unction that actuated him; he was a man of religious fervor, make us ardent for thee. And yet more, gracious Lord, we would possess the earnestness which dominated his life. Lift us, we pray thee, above trivial things that, as was he, we too, may constntly be engaged in vital service. O thou who livest from everlasting to everlasting, accept our act in placing this monument and may the bronze likeness of our departed friend ever remind us that he was a man of:

V ision
A ction
L oyalty
U nction and
E arnestness.

We beseech thee help us, Lord, through thy grace to acquire these qualities of VALUE,

Amen.

The Lost Boy

By REV. ALLIE BANKER
Evangelist and Youth Worker

Luke 2:45: "And when they found him not they turned back again to Jerusalem seeking him."

The Poet would say:—

> We've trod the maze of error around,
> Long wandering in the winding glade;
> And now the torch of light is found,
> It shows us always where we've strayed.

Life is filled with error, neglect, and failure, if we could only re-live our life over again, we would correct each failure, and error, and neglect.

God commands:—"Walk in the light" and "seek ye the Lord while he may be found." Let us get this wonderful picture in this story:

It was the custom that the children be presented in the Temple, when they were one year old, and then again at the age of twelve. This was a very fine thing to do, to have each mother dedicate each one of her children to God. If, today, every mother would give her new born babe and dedicate it to Jesus, there would be less crime, and sin in the world. As Mary and Joseph took Jesus and went up to the Temple when he was twelve years of age to present him the second time, for he had been presented when he was one year old. They left their home, and walked from their city of Nazareth, to Jerusalem, it was a long walk of about ninety miles. There was no doubt anything happened out of the ordinary on the way to Jerusalem and after the Passover and the ceremonies were over and they had visited a few friends, they started for home. On their way home they

DISCOVERED A LOSS

It was a long walk from Jerusalem to Nazareth and it took them several days to make that journey, so when the sun started to go down in the west, and the darkness began creeping over the

earth, each family started to get together for the night, in their own tent. They had family circles, what the world needs today is more family circles, not more war, not more amusements, movie houses, dance halls. It needs more "family circles" with Roll Calls when the parents know that all the children are in.

I think oft times as the night draws nigh
Of an old house on the hill
Of a yard all wide and blossom-starred
Where the children played at will;
And when at last the night came down
Hushing the merry din,
Father would look around and ask
"Are all the children in?"

'Tis many a year since then
And the old house on the hill
No longer echoes the childish feet
And the yard it is so still;
But I see it all, as the shadows creep
And though many years since then
I can still hear my daddy ask,
Are all the children in?

Excuse this personal reference, my daddy was a Hollander, and though not a Christian until later years he had very good principles for which I thank God. There was always a roll call in our home after darkness had fallen over the earth. Each day my daddy would start with my oldest sister and go through the list of five children and we had to be present or be accounted for. If we were not where he thought we should be he would come after us and sometimes we would know it all the way home. And now that I am grown up I look back and thank my father that he was interested in me enough to not be pleased for me to roam the streets while he had other engagements, I am also glad my mother did not spend her time in bridge parties; yes, I thank God for parents that cared for me and they were not the type this little poem shows us.

Many a father in life you'll find
Has no time for a kid, he is left behind
While dad goes out to enjoy the day;
The kid's a bother and in the way.

Dad thinks it all right to let him run
The streets with his playmates, to have his fun,

But little he thinks of the pitfalls and snares
That might beset him, and little he cares.

And there's many a kid in prison today
Because his dad let him go his way
When if he had just been a Pal to the kid
He wouldn't be there under lock and lid.

Oh you cannot tell in this valley of strife
What a kid will do with his sweet young life
When there isn't someone to guide him and tell
Of the detours that lead to the road to Hell.

So give a thought to your kid today
Don't wait till he falls then sob and pray
Be a pal to him before it's too late
And show him the way to the street called straight.

—J. J. Flanagan.

Yes sir, every boy and girl wants his parents to be a little more strict and to care for them. Every boy and girl that is born is a charge from God, and each mother and father will have to be responsible to God for them when God will say

On the last short earthly day
When we say good bye to the world outside
And tired with our childish play
When we step out into that other Land
Where Jesus has been so long
We'll hear God ask of each parent then
Are all your children in?

Joseph and Mary knew that God had given them a charge and they would have to give an account to Him if anything happened to the boy Jesus. When Joseph met in that little camp that night and he called together that little family, he started in with the roll call. But Jesus did not answer to his name, he was not there. They had gone a whole day just thinking that he was right there, but he was not and so it sent them to

SEEKING THE LOST

I imagine that they went to every friend and neighbor and relative and followed every clue that was given them, all night they searched and the next day, their voices echoing through the valley and along the hillside and into every possible place that a boy could be. Joseph and Mary were anxious to find him and

though they were tired and weary from searching they kept at it for three days and nights and finally making their way into the city of Jerusalem searching every street and finally at last they said, "Let's go into the Temple." You know that is the best place to find Jesus if you are looking for him in the Church. Jesus loves the Church and wants to have first place in every Church. Mary and Joseph just like other people did not go back to the Temple until they had looked every place else first. It was their last and only hope of

FINDING THE LOST.

"HE THAT SEEKETH SHALL FIND"

I think that Mary and Joseph were surprised to find Jesus alive and well; they had been looking for a boy that had been lost, maybe sick, maybe hurt and probably dead. Just like Mary that came to the tomb of Jesus looking to anoint a dead Jesus. But Mary and Joseph found him alive and well and about His Heavenly Father's business. We praise God that any boy or girl or adult that is seeking, can find Jesus and He is alive and is sitting at the right hand of God ready to forgive them and make them happy.

He obeyed his parents and went home with them, into their home, into their joys with them in sorrow and their needs. Yes sir, every person can take Jesus with them into life, and he will lead you in the right paths.

THERE IS VICTORY WITH JESUS.

A boy commenced to disobey,
Persisted in it every day
And then he started telling lies
He thought it was clever and even wise
And then he learned to curse and swear
And used bad language everywhere
Then before long commenced to drink
Until he stood on ruin's brink.
But a great change came over this youth
He learned to love the Bible's truth
Then his word and life could be believed
And who, think you, this change achieved?
"'Twas Jesus."

A girl once lapsed to idling
To slack and laze seemed just the thing;

This girl then, started off to smoke,
At first she thought it was a joke
And all her tempers bad gave way;
She sulked and was angry every day
But one day, she so changed became
She was so patient, sweet and tame,
A transformation good to see;
Who was it set this captive free?
"'Twas Jesus."

Now listen, Boys and Girls, Adults too
There is deliverance for you,
From evil habits, temper, smoke,
From oaths, and drink, and wicked joke,
From pride and idleness, and wrong
All these habits maybe strong,
They may be broken and lose their charm
There still is power to conquer harm
When you find Jesus.

Jonah: The Sign

By DR. LOUIS S. BAUMAN
Pastor First Brethren Church and Noted Teacher in Prophecy, Long Beach, California

TEXT: "*And when the people were gathered thick together, He began to say, This is an evil generation: they seek a sign: and there shall be no sign given it, but the sign of Jonah the prophet. For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation.*"—*Luke* 11:29, 30.

One of the most popular sports of cavilling infidels these days is to find fault and scoff at the Old Testament story of Jonah. Sometimes they meet with defeat. One time in Philadelphia we heard a story that is to the point. A Salvation Army lassie, in all the glory of her uniform, with her Bible under her arm, boarded a street car. Shortly, a blustering infidel, bearing with him considerable avoirdupois, came into the car, and flopped himself down at her side. Noticing the Bible, he said, "Sister, do you believe that Book?" "Sure, I do," was the reply. "Honestly now, do you believe all those tales within it?" "Certainly," she said; "I have believed them all my life. My mother taught them to me." "And so you believe that big fish story about that fellow named Jonah?" "Sure!" she said. "Well, now," he drawled with a sneer, "can you explain to me how Jonah got his breath while in that fish?" She replied, "No, sir, I can't, but when I get to heaven, I'll hunt up Jonah and ask him." "Huh!" sneered the infidel, "suppose Jonah didn't go to heaven?" "Oh, well, then," smiled the lassie, "in that case, YOU can ask him!" Whereupon said infidel was duly squelched.

Unbelievers agree among themselves that the story of Jonah is legendary, fictitious, mythical, allegorical, parabolic, nonsensical, unscientific,—just a big fish lie that only the absurdly superstitious and extremely ignorant can possibly profess to believe. But, let them remember as they scoff that Jesus Christ, in Whom "dwelleth all the wisdom of the Godhead bodily," believed that story! On two separate occasions, He referred to it in a way that showed that He considered it actual history. (Matt. 12:39-41; 16:4). Perhaps these modern infidels are wiser than He!

It was Jesus Christ, the incarnate God, Who said of the Old

Testament Scriptures that they "cannot be broken;" and, the Old Testament Scriptures declare Jonah to be a historical character, a prophet of God, and, anything but a myth.

It is not hard to explain the scoffing skepticism of our day with regard to the story of Jonah when we thoroughly understand, with Paul, that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned" (I Cor. 2:14). In the light of this inspired declaration, unregenerate men, expounding (?) the Scriptures are about as reliable as little black "Topsy" would be writing a treatise on the hieroglyphics of Egypt or an explanation of the "sixth dimension!" But how different it is with a mind that is enlightened by the Spirit of God. When the unregenerate mind loves the darkness, God simply lets him have it. Light is not given to the scoffer, but to the honest searcher after truth. Therefore, "Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." (Matt. 11:25, 26).

Jonah has had a mighty stormy time among the higher critics, even stormier than he had among the mariners on his famous submarine trip; but, to the really spiritual mind he has not faded away quite yet into allegorical mist.

Note carefully the declaration from the lips of the Master: "Jonah was a SIGN." Should we not then look for an unusual occurrence? When we see the Great Dipper arise in the northern sky, there is no consternation,—no talk about a sign. It is the usual thing. But should there suddenly flash across the northern sky an unusual formation of stars in the shape of a mighty sword, never before beheld by the sons of men, the whole world would be anxiously asking, "Of what do you suppose THAT is a sign?" And the world of science would also stand aghast at the wonder. Even so, "Jonah was a *sign,*" and a scientific world does stand aghast, or tries to dismiss the story with a sneer.

Our Lord said, moreover, that *"Jonah was a sign unto the Ninevites."* Now, Nineveh was a great representative Gentile city. And so, Jonah is the great sign that it pleased God to give to a Gentile world. Jonah, the "sign," is none other than Jonah, the Jew, and the Jew is the greatest sign of the existence and the wonder-working of an omnipotent, omniscient and omnipresent God that this world possesses.

Frederick, the Great, is quoted as having asked his Court Preacher, "Give me in one word the strongest argument you have for the supernatural origin of Christianity." The Preacher replied, "*Jew,* Your Majesty."

No other book in the Bible possesses such infallible evidence of inspiration as the book of Jonah. None but God could wrench from the future its secrets and write the history of a nation with unerring accuracy for thousands of years in advance. Now, if we find Jonah to be an exact counterpart of the Jew,—if we find that everything that happened to Jonah has happened, is happening, and will happen to the Jew, what will the scoffer say? Jonah is Jewish history written centuries in advance. God wrote the book of Jonah.

"Now, the Lord had PREPARED a great fish to swallow up Jonah" (1:17). It is really amusing to see sceptics scouring the seas of the earth for some progeny of this fish. This fish was specially "prepared" for its particular job, by an omnipotent Creator, and we have no assurance that it left any descendants in its wake. Being specially "prepared" for its job, it easily could have had within its great belly a telephone or a radio, and, for that matter, may have had a ventilating system par-excellence, far beyond that possessed by most churches today! If this fish were a special creation of Omnipotence, it would not have been the first special creation, by any means. In Exodus 10:14, we are assured that "the locusts that went up over all the land of Egypt . . . *before them there were no such locusts as they, neither after them shall be such."*

JONAH'S CALL, VS. ISRAEL'S CALL

It is written, *"The word of the Lord came unto Jonah, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."* (See 1:1, 2 and 3:1, 2). God sent Jonah as His messenger of life and death, to the greatest Gentile city of earth. Now then, let us go back to the 12th chapter of Genesis, and there we shall find that God called out Abraham from Ur of the Chaldees, and separated him and his seed to be a nation of priests, carrying His message of life and death to a lost world of Gentiles. Recognizing this fact, the great apostle Paul wrote to the Romans and asked, "What advantage then hath the Jew, or what profit is there of circumcision?" Then he answered his own question: "Much every way: chiefly, *because that unto them were committed the oracles of God"* (Rom. 3:1, 2).

JONAH'S DISOBEDIENCE, VS. ISRAEL'S DISOBEDIENCE.

But what did Jonah, the son of Amittai, do when the Almighty commissioned him to the great task of carrying His "oracles" to a lost Gentile kingdom? *"Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord."* And then, reading the story further, we discover that this ship was none other than a merchant vessel, loaded with "wares."

Now, let us note what the children of Abraham did, with the greatest commission that God ever gave to a nation. Instead of becoming a nation of priests unto God, giving themselves wholly unto the work to carry the message of life and death to a lost world, Israel became a nation of merchants,—verily, boarding a merchant vessel. If any are disposed to gainsay this fact, we remind you of the very significant fact that when Jesus entered into His temple, He "found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of the temple . . . and said . . . Take these things hence! Make not My Father's house an house of merchandise!" (John 2:14-16). And nearly 800 years before Christ drove forth these merchants from His Father's house, Hosea, the prophet, cried out against Israel for the very same reason. Listen to this: "Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians; and *oil is carried into Egypt."* (Do we have here the progenitors of the Rockefellers?) Read on and note that God was not pleased with His chosen people for having turned the "house of Israel" into "a house of merchandise." Hear it: *"The Lord also hath a controversy with Judah* and will punish Jacob according to his ways; according to his doings will He recompense him. He took his brother by the heel in the womb, and by his strength he had power with God." (Apparently, Jacob was a full-fledged trader, actively engaged in the business the day he was born.) But now comes the significant statement: "He (Jacob) *is a merchant,* the balances of deceit are in his hand: he loveth to oppress, and Ephraim said, Yet I am become rich, I have found me out substance." (See Hosea 12:1-8.) Apparently, the Jew, from the beginning of his history to this day, has been the world's most successful merchantman. Thousands of great stores of merchandise, scattered throughout all the cities of the earth, attest his trading

abilities. The whole law of Moses was designed to keep Israel out on the land, away from the world's great trading centers; but, "Lot pitched his tent toward Sodom!"

JONAH'S TROUBLE, VS. ISRAEL'S TROUBLE

The ship that Jonah boarded had scarcely pushed its nose out into the water of the great Mediterranean until *"There was a mighty tempest in the sea"* (1:4). Every student of Scripture knows that typically, the "sea" represents the tossing nations of the earth. "The waters which thou sawest where the whore sitteth, are peoples and multitudes and nations and tongues" (Rev. 17:15). Like unto the sea, the nations of the earth are never quiet. Sometimes they toss and lash against each other tumultuously, madly, raging and foaming in their wrath; at other times, they are a bit more quiet, but never are they still. Human history is the story of "wars and rumors of wars." We are not expecting the "great calm" (Mark 4:39) until the Prince of Peace Himself shall come.

Now, behold a wonderful picture! The mariners on board that ship, which was "like to be broken," cried unto their gods for salvation. To assist their gods, they cast all their wares into the sea to lighten the vessel. Finding Jonah asleep, they cried, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us that we perish not!" There must have been something extraordinarily strange about that storm, for these men say in it the wrath of some offended deity; and so, casting lots to learn for whose cause this evil was upon them, "The lot fell upon Jonah," the only Hebrew on board that vessel. Jonah, honestly and instantly, admitted that he was the cause of the whole trouble, and commanded them to cast him forth if they were to be saved from the tempest's wrath. In the kindness of their hearts, trying to save the disobedient prophet, "The men rowed hard to bring it to land, but they could not." When, oh, when will this world understand the fiat of Jehovah, and know that so long as the Jew is a wanderer over the face of the earth, disobedient to his calling in Abraham, the world cannot know peace? The peace of the world is linked with the peace of Jerusalem. Had Israel received her King, instead of rejecting and crucifying Him, the tempestuous sea would have known its great calm 1900 years ago! (Consider Luke 19:41-44.) The "lot" rightly falls "upon Jonah." The spectre of the political world today is Bolshevism. That nightmare arises out of red Russia, and red Russia is controlled, body and soul today, by flesh-and-blood sons of

Abraham. Jonah, *out of the land,* is the agony of the Gentile world!

Is it possible that any close student of God's wonderful Word can fail to see what a significant commentary all this is upon Paul's great message concerning Israel, written to "you Gentiles"? (Romans, Chapter 11.)

JONAH CAST FORTH, VS. ISRAEL CAST FORTH

"So they took up Jonah and cast him forth into the sea, and there Jonah cried aloud, Thou hast cast me into the deep, in the midst of the sea; and the floods compassed me about; all Thy billows and Thy waves pass over me" (2:3). Even as it happened to Jonah, so Moses prophesied to Israel of a day when "Ye shall be plucked from off the land whither thou goest to possess it, and the Lord shall scatter thee among all people, from one end of the earth even to the other . . . and among these nations thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night and shalt have none assurance of thy life; in the morning thou shalt say, Would God it were even! And at even thou shalt say, Would God it were morning!" (Deut. 28:63-67.) How nearly five millenniums of history confirm this marvellous prediction as to the emotions through which Israel must pass while out of the land. But, do we not have here also the very emotions through which Jonah must have passed also while his head was enwrapped with seaweeds in the body of the strange monster of the sea?

JONAH NOT CAST AWAY—ISRAEL NOT CAST AWAY

The sneering skeptic is very prone to inform us that there are contradictions in our Bible. Well, we have little time here for argument on that point. However, we are inclined to assist him a bit and point out one "glaring contradiction" (!) in the 11th chapter of Romans. Paul begins this remarkable chapter thus: "I say then, Hath God cast away His people? God forbid! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. *God hath not cast away His people* which He foreknew." And yet—and yet, he goes right on and contradicts (?) himself in the very same chapter by saying, "For if *the casting away of them* be the reconciling of the world, what shall the receiving of them be but life from the dead?" (Vs. 15) We shall not attempt to reconcile this "glaring contradiction." As a matter

of fact, Jonah was cast away, and Jonah was *not* cast away! Reconcile that if you can. Jonah was cast away, but God's great submarine was there, in all of its splendid preparation, to take on board the prophet! Cast away? Yes! Cast away! Never! Even so, Israel today is God's great "Outcast," dwelling deep among the seaweeds of misery, in the belly of the great Gentile whale. Thus is fulfilled the prophecy of Jeremiah, "They called thee an Outcast, saying, This is Zion whom no man seeketh after" (30:17). But no sooner did Jeremiah utter those words than God gave the promise that the great "Outcast" would never be cast out! "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him and keep him as a shepherd doth his flock" (Jer. 31:10).

Now then, we come to one of the most remarkable parts of this entire story. The great fish could swallow Jonah, but *it could not digest him*—much less assimilate him! This also is a miracle! The Jew is a miracle! He is the world's greatest miracle! What other nation has ever lost its king, its princes, its places of sacrifice, all the emblems of its religion, and has been trodden under the conquering feet of the nations that hate it; and, in spite of it all, has continued a distinct people, though dwelling in the midst of its enemies? Where are the Egyptians that ruled under the Pharaohs? Gone! Conquered, swallowed up, digested, assimilated, —gone, gone, gone! Where are the Assyrians? Gone! Where are the Babylonians, into whose hands world dominion was given in the days of Nebuchadnezzar? Conquered, digested, assimilated, gone! Where are the descendants of the conquering Alexander? Does the glory of Greece continue anywhere in the midst of the nations today? No! Gone! Can the legions of Caesar boast their continued existence, in spite of the conquerors who trod their dissipated carcases under foot? No! Gone! But now, hear ye the word of the Lord spoken through Hosea, the prophet, twenty-seven centuries ago: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim: afterward shall the children of Israel return and seek the Lord their God and David, their king; and shall fear the Lord and His goodness in the latter days" (3:4, 5).

Again, Jeremiah, speaking twenty-five centuries ago: "Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon, and of the stars for a light by night . . . If those ordinances depart from Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me forever.

Thus saith the Lord: if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (31:36, 37).

The whole world has been made conscious, especially since the cataclysm of the recent world war, that there exists in the world a nation more ancient than all, a nation whose existence goes back of the Romans, back of the Greeks, back of the Babylonians, back of the Assyrians, back, back, back into the earliest dawn of history, and those people are still here, a potent force, undigested, unassimilated, even though they have lain in the belly of the great Gentile fish now for twenty-five centuries. The undigested Jonah walks our streets, before our very eyes,—the miracle of all miracles! Verily, the day of miracles is not past!

America is frequently called "the melting pot of the nations." Bring here a great mass from any nation you will, and America, swallowing them up, will digest and assimilate them. Germans will cease to be Germans, French will cease to be French, Hawaiians will cease to be Hawaiians. Even the negroes, whose intensely black faces were brought to our shores but two centuries ago, are losing their blackness. But America does not digest nor assimilate the Jew. The Jews may want to lose their noses,—to be assimilated; but, all in vain! Ludwig Lewisohn, the famous Jewish author, in his recent book, entitled "Israel," bewails this fact. "Nor do I forget," says he, "those thousands of liberals, especially in America, who would welcome Jewish assimilation. The nation as a whole, while demanding assimilation, resists it . . . No, assimilation is impossible. It is impossible because the Jew cannot change his national character. . . . No wonder that the American assimilationist is a little frantic today. The national experience of the ages is renewed; it rises into his consciousness; he finds the armor of his assimilatory self grow brittle and crack. What shall he do? Whither shall he turn? He tries all the old methods. He does not know that they have been tried a thousand times to no purpose. He says he is a mere sectary; he becomes an Ethical Culturist; he attends the Unitarian churches. There is, of course, no reason why he should not do either. He is a Jew. He remains a Jew. The majority has discovered the fact, as it always does sooner or later; he discovers it too. Gentile and Jew find that there is no escape. Both believed in escape. There is none. None. . . ."

Ah, the Jew is a mystery even to himself. And, yet, he is not a mystery. The student of the infallible Word of the Living

God knows that even so hath God ordained: "Israel shall abide many days!" Many days? Yes, until her Messiah shall sit on David's Throne, and she shall fulfill, under God, her ordained destiny!

THE CASTING AWAY OF JONAH BROUGHT SALVATION TO THE GENTILES: AND THE CASTING AWAY OF THE JEWS BROUGHT SALVATION TO THE GENTILES

"So they took up Jonah and cast him forth into the sea: and the sea ceased from her raging" (1:15). Note that the fall of Jonah brought salvation to that Gentile ship. This is exactly what the great apostle tells us happened through the fall of Israel. In Romans 11:11, we read: "I say then, Have they (the Israelites) stumbled that they should fall? God forbid: but rather through their fall, salvation is come unto the Gentiles." Nothing can be clearer than that. With increasing wonder, we continue to view Jonah as a perfect prototype of the Jew. The Cross of Calvary was a terrible thing, whereon the Jews caused the rejected Christ to be hailed! And, because the Jews officially rejected the Christ on the day of His entry into Jerusalem, thundering forth the cry, "We will not have this man to reign over us!" (Luke 19:14, 37-44); and, because they again rejected the successive overtures of Peter (Acts 3:12-26; 4:1-3), and Stephen (Acts 7), and Paul (Acts 13:45-51; 28:17-28), they have been cast away, or set aside temporarily, until the Holy Ghost, through the Church, shall complete the task of "visiting the Gentiles to take out of them a people for His Name" (Acts 15:14). Yes, verily, the Cross of Christ was a terrible thing; but, God Who ever makes the wrath of man to praise Him, brought forth a world's salvation through this fall of His ancient people.

AFFLICTION BROUGHT ABOUT THE TRUE REPENTANCE OF JONAH: AND AFFLICTION WILL BRING ABOUT THE TRUE REPENTANCE OF ISRAEL

"Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell (Sheol), cried I, and Thou heardest my voice, for Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all

Thy billows and Thy waves passed over me" (2:1-4). The great affliction of Jonah caused him to cry out, as from "the belly of hell." Even so it shall be in a time of great sorrow and distress, while Israel is yet scattered among the nations, and billows and waves are rolling over her, that she shall cry out in an unspeakable anguish that she has never before known, to her God for salvation. Over and over again, the Christ, as well as His Old Testament prophets and New Testament apostles, foretell a day of great tribulation for Israel, out of which Israel will finally be saved—saved to sorrow no more. Jeremiah declares that Jehovah came to him with the express command, "Write thee all the words I have spoken unto thee, in a book . . . and these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; we have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child. Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it!" (Jer. 30:1-7) Verily, in the unspeakable sorrows of her most terrible day of anguish, coming under the reign of the Man of Sin, the Antichrist, Israel will at last see the folly of her rejection of her Messiah, and true repentance will come. With that repentance, Israel shall be forgiven and restored to a national splendor and spiritual glory that she has never yet known, even in the days of Solomon.

Jonah's Eyes Were "Toward the Holy Temple" and Israel's Eyes Are Ever "Toward the Holy Temple"

By DR. LOUIS S. BAUMAN

Let the wonderful story continue. Jonah, in his distress, while billows and waves were passing over him, cried out in his distress, "I am cast out of Thy sight, yet I will look again toward Thy holy temple." As Daniel, from his windows in the palace of Babylon, set his face steadfastly toward the temple in Jerusalem, even so did Jonah from his strange dwelling place "down to the bottoms of the mountains" set his face steadfastly "toward Thy holy temple." Is it not a significant fact that every attempt to colonize the Jews in strange lands has utterly failed? Mesopotamia, Canada, Texas, Africa—all have been proposed as a homeland, but not a single proposition has aroused a spark of enthusiasm in the breast of the wandering Jew. But, whisper "Jerusalem!" in his ear, and note the sparkle of his eye, and the quickening of his pulse! For two thousand years, generations upon generations, the fathers of Israel have gathered their families about them within their unloved foreign homes, to whisper the undying hope of Israel: "This year here, next year in Yerushelayim!" Meanwhile, bowing low under her weight of age-old grief, Israel stands by her "Wailing Wall" and weeps and—*waits!*

THE RESURRECTION OF JONAH, VS. THE RESURRECTION OF ISRAEL

"And Jonah was in the belly of the fish three days and three nights" (1:17).

"And the Lord spake unto the fish, and it vomited out Jonah upon the dry land" (2:10). Can it be possible that any student of the sacred Word can fail to see the connection between this and the national resurrection of Israel, so clearly foretold by prophet and by apostle? Note the fact that the fish vomited Jonah upon the land *only when the Almighty commanded.* No frantic efforts of Jonah to get himself back into the land would have availed

anything. His hand was not on the steering-wheel of that strange vessel! All the desperate efforts that Israel has ever made toward national resurrection have availed her nothing and will avail her nothing. When Israel is resurrected as a nation, and established again in the land of her fathers, "The nations that are left round about you (Israel) shall know that I, the Lord, build the ruined places and plant that that was desolate: *I, the Lord, have spoken it, and I will do it*" (Ezek. 36:36). None other than Jehovah Himself "shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12).

Nor was this great fish left to choose its own course. If so, it might have headed for the shores of Spain, or of Italy, or of Asia Minor, or the coast of Northern Africa, or some island of the sea. But, no! At the command of its God, Who prepared it in the beginning, it turned its nose toward the shores of Palestine, and at the first touch of that sacred land, *up came Jonah!* Life from the portals of the dead! The bars of Hades crashed, and Jonah came forth alive!

The great apostle, in his wonderful dissertation to the Romans on the subject of the Jew, cries, "If the casting away of them be the reconciling of the world, what shall the receiving of them but life from the dead?" (Rom. 11:15) What a tremendous passage—that! This great resurrection of Israel is comprehended fully in Ezekiel's great vision of the valley of dry bones (Ezek. 37). "Then said He unto me, Son of man, these bones are the whole house of Israel. . . . Thus saith the Lord God; Behold, O My people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel, and ye shall know that I am the Lord when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I, the Lord, have spoken it, and performed it, saith the Lord." Unquestionably, this great prophecy of Ezekiel was in the mind of the apostle when he cried, "And so all Israel shall be saved!" (Romans 11:26) And who so blind that he cannot see that even now, Israel is on the verge of a complete national resurrection, and that the tremendous events in connection with it are being wrought, not so much by Israel herself as by the

Gentile governments that are unwittingly serving the command of Israel's God?

JONAH WAS RESURRECTED "THE THIRD DAY": AND ISRAEL WILL BE RESURRECTED "IN THE THIRD DAY"

The wonderful story continues: *"And Jonah was in the belly of the fish three days and three nights"* (1:17). True it is that the Lord Jesus Christ pointed to the resurrection of Jonah as a type of His own resurrection: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:39-40). However, the sign of Jonah, the prophet, reaches over and beyond our Lord's resurrection. It is an outstanding example of that which Bible students term "a double fulfillment of prophecy." The resurrection of Jonah clearly points also to the national resurrection of Israel. The prophet Hosea makes this fact beyond dispute. In the 6th chapter of his great prophecy, he puts, through inspiration, these words upon the lips of troubled Israel: "Come, and let us return unto the Lord: for He hath torn and He will heal us; He hath smitten and He will bind us up. *After two days will He revive us: in the third day He will raise us up,* and we shall live in His sight" (6:1-2). If human language means anything, this declaration of Hosea, the prophet, declares a resurrection of Israel, to take place "in the third day."

Nor are we left in the dark in our calculating as to this "third day." The apostle Peter instructs us: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" He does not hesitate to say concerning the scoffers, that as to the times and seasons of God, "they willingly are ignorant." Then he gives wisdom to the children of God: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (cf. II Peter 3:1-9) The Holy Spirit thus makes clear, through the inspired apostle, the calculation to be used by the children of God in their searchings of the great prophecies. "A thousand years as one day!" "One day, a thousand years!" "After two days, He will revive us!"

Very well! Then let us reckon. The nation of Israel went into its grave in the days of Nebuchadnezzar. From just what

particular incident in connection with Nebuchadnezzar's dealing with Israel we are to reckon, may be a matter for some difference of opinion. However, we know that the very latest event (an event clearly recorded in the 36th chapter of II Chronicles) was the taking of Zedekiah off the throne of David, gouging out his eyes, putting him in chains, and carrying him away into captivity in Babylon. Zedekiah was the last son of Abraham to be crowned in Jerusalem, with the exception of One,—and He was crowned with thorns! Since Zedekiah, no child of Abraham has reigned on the throne of David in Jerusalem for 2500 years. Therefore, we are now in the very middle of "the third day"; and, remember, the Scripture, which Jesus says "cannot be broken," sets forth the fact that Israel is to be resurrected, as was Jonah, "in the third day." "In the third day, He will raise us up!" Marvellous! Marvellous! The book at which the skeptic sneers fills us with wonder and amazement! God's great prophecy is running as true to its course as the stars themselves run in their courses.

JONAH RESTORED TO THE LAND IS RECOMMISSIONED TO GO TO NINEVEH WITH THE ORACLES OF GOD: AND, ISRAEL RESTORED TO THE LAND WILL BE RECOMMISSIONED TO CARRY THE ORACLES OF GOD TO THE GENTILES

Even before Jonah struck the sacred soil, he cried: *"I will pay that that I have vowed. Salvation is of the Lord"* (2:9). The trying ordeal of Jonah caused him to turn his face from the sea, from Joppa, from ships of merchandise, and to set his feet steadfastly in the paths of God's purposes. Jonah was now a thoroughly converted man; and, as God's Word is true, the day is coming when Israel, as a nation, shall be re-born. Then shall the feet of that wonderful people turn into the path of the purpose which God purposed in Abraham. Then shall be fulfilled the great, ancient prophecy, "In thee shall all the families of the earth be blessed" (Gen. 12:3).)

The manner of Israel's conversion is, in itself, a wondrous story! Throughout long centuries of time, Israel has expected her Messiah. Not as a sacrificial Lamb has she looked for Him, but as the roaring, conquering Lion of the Tribe of Judah! Blinded to the Cross, Israel has ever looked for the Crown. One of these days, the heaven will open, and the conquering "Lion of the Tribe of Judah," in the very midst of Israel's great tribulation, at a moment when the very life-blood of Israel is about to ooze forth in rivers under the crushing tread of Antichrist and his marshalled

hosts—then shall her Messiah appear, "His eyes as a flame of fire, and on His head many crowns . . . KING OF KINGS, AND LORD OF LORDS!" (Rev. 19:12-16). Imagine what a thrill of joy will go through the ranks of Israel, as, from their death-trap in the Valley of Jehosaphat, they behold their great, long-looked-for Deliverer descend the sky! What Jew will not rush forth to exclaim with a mighty shout, "Behold, our God! Behold, our long-expected Messiah! He comes! At last, He comes!" And Israel shall weep no more.

When that Conqueror shall stand, bathing His feet in infidel and Anti-Christian blood on the gory field of Armageddon, and the hosts of delivered Israel gather themselves about Him, then shall come to Israel a surprise. Joseph will reveal himself to his brethren! Suddenly, the Lord of the earth shall spread before Israel His hands, "And one shall say unto Him, What are these wounds in Thine hands? Then shall He answer, Those with which I was wounded in the house of My friends" (Zech. 13:6). Can you imagine that scene? A nation will be struck dumb with amazement! Thomas is the type—nothing but the nail-pierced hands would convince him that the Lord of glory was before him! When the Lord of glory revealed the nail-prints, Thomas cried, "My Lord, and my God!" Even so, Israel, rejecting through the centuries the out-stretched, nail-pierced hands of the Christ, shall she understand that the sacrificial Lamb and the conquering Lion are one.

Verily, immediately after the destruction of "all the nations that come against Jerusalem" (Zech. 12:9), "shall a nation be born in a day." For, it is written, "I will pour upon the House of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon Me Whom they have pierced, and they shall mourn" (Zech. 12:10). "In that day, there shall be a fountain opened in the House of David, and to the inhabitants of Jerusalem, for sin and uncleanness" (Zech. 13:1). "And so, all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them when I shall take away their sins . . . for the gifts and calling of God are without repentance" (Rom. 11:26-29).

Verily, verily, the branches that were broken off shall be grafted in again, "for God is able to graft them in again . . . I would not, brethren, that ye should be ignorant of this mystery: . . . that blindness in part is happened to Israel until the fullness of the Gentiles be come in" (Romans 11:19-25). Oh, Israel, Israel,

some day your sin-darkened, judicially-blinded eyes shall be opened and you shall behold the glory of the Lord, your God, the Christ Whom you rejected in that long ago.

We are convinced that this day of glory for Israel is not far away. The nominal professing church today has entered into the great apostasy (II Thess. 2:3), and approaches swiftly the day when she shall be "cut off" and Israel grafted in again. No thinking man can fail to see that nominal Christendom is honeycombed with genuine apostasy. There are some that believe that there will be a reaction and a return to the faith. Personally, we could wish that such a hope might be realized, but we see no chance for it to be so. Rather, we look for a complete fulfillment of the great prophecy of Romans 11. The people today are becoming not only apostate in faith, but they are realizing the inevitable result of that apostasy—a loss of genuine, moral standards. There is very little real separation from the world to be found any longer, even in evangelical churches. The sun of the Gentiles sinks low in the western sky! Thank God, as we turn our faces toward the east, we catch the first glorious gleams of the rising of Israel's Sun,—"the Sun of Righteousness" that shall "arise with healing in His wings" (Mal. 4:2).

JONAH, APOSTATE, PUNISHED, RESTORED, PREACHED TO NINEVEH, AND THE WHOLE CITY TURNED TO GOD IN PENITENCE: AND,

THE JEW, APOSTATE, PUNISHED AND RESTORED, WILL CARRY THE FINAL MESSAGE OF GOD TO THE GENTILE WORLD, AND THE WHOLE WORLD WILL TURN TO GOD IN REPENTANCE

"And the Word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So, Jonah arose and went unto Nineveh, according to the Word of the Lord. Now, Nineveh was an exceeding great city" (Jonah 3:1-3). Now, if you will read the third chapter of this book of Jonah to its conclusion, you will read the story of the greatest revival that any great city of earth ever knew. We may talk about our Wesleys, our Finneys, and our Moodys, but Jonah stands forth as the greatest evangelist of all time. Other evangelists, in their greatest efforts, have seen but comparatively few of the inhabitants of any great city go to their knees and cry out to God for mercy; but, when "Jonah began to enter into the city a day's journey," crying, "Yet forty days, and

Nineveh shall be overthrown!"—the entire population of that "exceeding great city," numbering a population of probably 360,000 souls, "believed God and proclaimed a fast and put on sackcloth, from the greatest of them even to the least of them." And even the king of Nineveh "arose from his throne and laid his robe from him, and covered him with sackcloth and sat in ashes, and he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd or flock taste anything: let them not feed nor drink water: but let man and beast be covered with sackcloth and cry mightily to God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger that we perish not?" And the God of Jonah heard that cry, and the city was saved from His wrath.

Mark you, this was not a revival in a city of *Israel,* but it was a revival through God's messenger, a Jew, in what was probably the greatest Gentile city of that day. One of the most significant things about this revival is, that not only man, but beast, was covered with sackcloth (Jonah 3:8). I tell you, when the mules and the oxen, the dogs and the cats, the lions and the tigers, become converted, experiencing a thorough change of nature, the world beholds a mircale far greater even than the miracle of living three days and three nights in the belly of a great sea-monster! The miracle of Jonah is the miracle of a radical change of heart not only in every sinner of an exceedingly great and wicked city, but in every beast within it. Nothing but the power of an omnipotent God can work thus.

But what meaneth all this? The unbeliever will mock. But the devout child of God, discerning by the indwelling Spirit of God, rejoices in a wonderful revelation! Let us see.

Turn to Zechariah, Chapter 8, verses 20-23, and read: "Thus saith the Lord of hosts: In those days it shall come to pass that there shall come people and the inhabitants of many cities, and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

There you have the record of a revival to be, not merely in

one "exceeding great city," but in every city, town, village, hamlet and rural district on the face of the whole earth; and, the gross darkness that will have settled over an entire apostate world shall suddenly be dissipated, for "The Lord shall arise upon thee, and His glory shall be seen upon thee, and the Gentiles shall come to thy light and kings to the brightness of thy rising" (Isa. 60:2-3). And, in that day "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Will it not truly be a glory indescribable when we see the inhabitants of one city leading the inhabitants of another city up to Jerusalem to kneel and pray before the Lord of hosts? Think of Los Angeles saying to San Francisco, "Come, let us go speedily to pray before the Lord: I will go also!" And San Francisco passing along the message to Salt Lake, and Salt Lake to Denver, and Denver to Chicago, and Chicago to New York, and New York to London, on and on, around the earth, the message goes until, hand in hand, the cities of the earth all reverently kneel before the Christ! At last, a converted world!

But, mark it well, when men out of all the languages of the nations march up to Jerusalem to acknowledge the King, do they take hold of the skirt of him that is a Roman Catholic? I tell you, NO! Do they take hold of the skirt of him that is a Protestant? I tell you, NO! Do they take hold of the skirt of him that is a Presbyterian? I tell you, NO! Do they take hold of the skirt of him that is an Episcopalian? I tell you, NO! Do they take hold of the skirt of him that is a Baptist? I tell you, NO! It is written that they "Shall take hold of the skirt of him that is a J-E-W, saying, We will go with YOU!" Once and for all get this fact straight, that the conversion of the world will not be wrought through the Christian church, a Gentile body, but by a converted and cleansed Israel. God's promise to Abraham stands: "IN THEE SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED."

How often does the Christian church mistake her mission! God never called the church to convert the world, and there is no reason for discouragement when we see an unregenerate world, saving for a "called-out" few, turning from the doors of the church. The supreme business of the Christian church is that of evangelization,—carrying the message of God to men whether they will hear or forbear. The supreme business of the Christian church is to "Visit the Gentiles to take out of them a people for His name; and, to this agree the words of the prophet: As it is written, after this I will return and will build the tabernacle of David which is fallen down. And I will build again the ruins

thereof, and I will set it up: that the residue of men might seek after the Lord and all the Gentiles upon whom My name is called, saith the Lord, Who doeth all these things. Known unto God are all His works, from the beginning of the world" (Acts 15:14-18). The most momentous blunder of all time is the blunder of the Christian church, believing herself to be set for the conversion of a Gentile civilization that is doomed to disappear under the wrath of an offended God. The civilization of a millenial world will be Jewish, not Gentile. Remember the significant words of the Christ to the woman at the well. "SALVATION IS OF THE JEWS" (John 4:22).

"Why do the heathen rage, and the people imagine a vain thing?" (Psalm 2:1) Verily, the peoples that imagine that under leagues of nations, world courts, or man-made treaties, nations shall be brought to the place that "they shall beat their swords into plow-shares and their spears into pruning-hooks," are imagining "a vain thing!" If you will turn to that great prophecy of a warless world in Isaiah 2:1-5, you will discover that it is a prophecy "that Isaiah, the son of Amos, saw concerning Judah and Jerusalem;" and, that it is only when Israel's King shall sit upon His throne and "the mountain of the Lord's house (the kingdom of Israel) shall be established in the top of the mountains" (the Gentile nations), that "nation shall not lift up sword against nation, neither shall they learn war any more." Many, many other passages confirm this great truth. (cf. Ezek. 37 and Zech. 14).

Let us return for a moment. Remember that the animals of Nineveh also put on the symbol of their conversion,—sackcloth. Animals converted at the preaching of Jonah! What utter foolishness all this must be to the natural man! Once upon a time, an unregenerate man said to that great evangelist, D. L. Moody, "Mr. Moody, your Bible contains a lot of things that are nothing less than foolishness to me." Mr. Moody replied with a verse of Scripture: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him" (I Cor. 2:14). "You see," said Mr. Moody, with a twinkle in his eye, "you and the Bible agree exactly." The children of God should not expect "the natural man," that is, the unregenerate man, to understand and believe the Old Testament's unfolding of the miraculous, and oft-times strange, work of our God. It is written further of the natural man, "Neither can he know them (the things of God) because they are spiritually discerned." *Of course,* the unregenerate man cannot understand why sackcloth should be put on the animals of Nineveh. But what true spiritual child of God among

us does not instantly recall the great prophecy of Isaiah, the prophet: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them, and the cow and the bear shall feed; and their young ones shall lie down together: and the lion shall eat straw like the ox; and the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain" (11:6-7). What a wonderful day—that! Not only man, but all creation at last—REDEEMED! The earth returns to its millennial blessedness, blood-shedding completely ceases with man and with beast! All sorrowing and sighing flee away! The whole earth filled with His glory! Amen, and Amen!

Verily, God ordained Jonah a *"sign"* unto a lost Gentile world. Happy is the man and happy is the nation that understands! The wise shall understand; and, understanding, they shall walk the paths of peace!

Is Dispensationalism in the Christian's Bible?

By DR. LOUIS S. BAUMAN

The above subject was first suggested to us some months ago by Dr. Paul W. Rood, President of The World's Fundamentalist Association, with a request that I should discuss it at a meeting of that Association in Los Angeles. *"Is Dispensationalism in the Bible?"* I surveyed the subject for a moment and then exclaimed to myself: "Why doesn't Dr. Rood ask me to discuss the question, 'Is There Water in the Pacific Ocean?' " For a moment, at least, the one subject looked about as sensible and as necessary as the other. However, I came to myself and realized that a discussion of the subject was really important these days, although I marvel that it should be necessary.

Many years ago, I walked into Leary's Old Book Store, in Philadelphia, and wending my way to the theological shelves, I found one of the most prominent physicians of Philadelphia browsing among the books. I said: "Well, Doctor, haven't you gotten into the wrong place? The medical department is over there!" He replied: "I grow weary of that kind of medicine—medicine for the body. I am really more interested in the medicine that brings healing to the soul." (He was a teacher of one of the largest men's Bible classes in Philadelphia.) I said to him: "Look here, doctor. As a medical man you do not allow me the privilege of diagnosing and prescribing for my physical body. Especially, when the shelves of the drug stores are loaded down with so many quack, and exceedingly dangerous nostrums. You think wisdom on my part would bid me go to you for advice as to my physical need. Now, when you have a spiritual need don't you think 'turn about is fair play'? Don't you think, when so many quack and exceedingly dangerous nostrums are on these shelves, you should come to me for advice?" His reply was: "Well, when I open a book, I look to see if the author believes in the Second Coming of Christ, and understands dispensational truth. If any spiritual writer and adviser cannot find that in the Bible, I take it that he is too blind to see anything else in the Book very clearly. That is my guide in the selection of safe spiritual help." That doctor was right!

The Christian membership of our evangelical Churches can

be divided today into three distinct groups. First, *the dispensationalists.* Now, just what do we mean by a *dispensationalist?* Webster defines the word *dispensation,* thus: "The distribution of good and evil by God to man, or, more generically, the acts and modes of His administration. . . . A system of principles, promises, and rules ordained and administered; scheme, economy; as, patriarchal, Mosaic, and Christian dispensations."

D. M. Panton, in a splendid article on "The Study of the Dispensations," says: "By 'dispensations' we mean marked spiritual sections into which God has divided the history of mankind. And far from being merely interesting Bible study, they are vital to our understanding of the Bible; and, even more important, they are vital to our pleasing God."

Dr. C. I. Scofield, who has written much on the subject of dispensational truth, says: "The word 'dispensational' refers to the fact that the Scriptures divide time into distinct periods, called ages, or dispensations, each of which has its own peculiar character in respect of God's dealing and man's responsibility."

The Greek work *oikonomia,* rendered *dispensation,* literally means, *the divine management of a household.* The word denotes *the order, or arrangement of the divine household that is on the earth for the epoch during which that order remains unchanged.*

There are long periods of time, during which God deals with men with but little deviation from a general course. Then there comes, with cataclysmic suddenness, a change. There is an entirely new order—an introduction of new characteristics, a new constitution, new emphases. One dispensation ends and a new dispensation is ushered in. The transition from one dispensation to another is always dramatic, convulsive, revolutionary and regenrating in its influence. Such periods of times, or dispensations, or ages, as we may call them, are easily distinguished throughout the pages, not only of sacred, but of profane history.

We wish to say here that we recognize the fact that there is an extreme dispensationalism which, while it justly repudiates the Law of Moses and whole-heartedly accepts the Day of Grace, yet it stretches the Law so as to cover all our New Testament with the exception of four, and not more than seven, of the Pauline epistles. This extreme dispensationalism comes nigh unto robbing the church and giving over to Israel our entire Bible. Of course, such extreme dispensationalism must be rejected. On the other hand, we must approve the statement of the saintly old Dr. Horatius Bonar, when he said: "The man clever enough to make the Bible coherent without dispensational truth (the four

epochs on conscience, law, grace, and righteousness) has never been born."

Summing up to make very clear, then, we repeat: a dispensationalist is a man or woman who believes in the doctrine that the entire history of God's administration in human affairs is divided into very distinct periods; and, that these periods are marked by a different and definite revelation and development of the divine purpose and plan; and, while these periods overlap, dovetail, interlace and interlock, yet their junctions are so clearly marked that only eyes that are wilfully blind can fail to see.

The second group within the evangelical church we would term *anti-dispensationalists.* An anti-dispensationalist is one who refuses to recognize the different and distinct administrations of God in the affairs of men; but, instead, fuses all of God's purposes and plans into one vast system, believing that all that God has done since the fall of man, or, to the end of time, will do, has and will be done under one covenant—the covenant of grace. In the mind of the anti-dispensationalist, all covenants mentioned within the revealed Word of God are incorporated into this covenant of grace.

The anti-dispensationalist spiritualizes everything. The virgin birth is spiritual; the atoning blood is spiritual; the resurrection is spiritual; the ascension is spiritual; the second coming of Christ is spiritual; the antichrist is spiritual; the antichrist is spiritual and the devil is spiritual; heaven is spiritual and hell is spiritual. The anti-dispensationalist vaporizes everything from the virgin birth in Bethlehem to the Davidic throne in Jerusalem.

The dispensationalist, on the other hand, is a literalist. He doubts not but that the virgin birth of Christ was just that—a virgin birth—that the eternal God, in tremendous mystery, incarnated Himself in the womb of a virgin girl; and, when, in due time, a body of flesh was formed for Him, He came forth from the womb, and dwelt among the sons of men in that body of literal flesh, and bone, and blood. He believes that the blood that was shed for his sins was literal blood; that the body that arose from the dead for his justification was a literal body of flesh and bone; that, in that body of flesh and bone the Lord of glory ascended into a literal place called heaven; that in the fulness of time, Christ will return from the heavens, and in the same incorruptible body that was raised from the dead and wafted away into the heavens until the times of the Gentiles should be fulfilled, He will sit down upon the literal throne of David in Jerusalem, and literally rule over the earth for a literal one

thousand years. Yes, the dispensationalist is a literalist—just so literal in his interpretation of the sure Word of God that he believes the devil to be an actual personage, and not a misty bit of obnoxious vapor that creates an awful stink wherever it happens to float.

In fact, the outstanding characteristic of a dispensationalist is, that he believes the Bible to be the Word of God, and therefore true; and, that God did not make the terrible mistake of giving a message to man in uncertain verbiage; and that, therefore, the Word of God must be taken in its simplest and most natural meaning. The true dispensationalist never concocts his theology from the religious nostrums of a pagan world; nor does he permit his theology to be unduly influenced by the chameleonic opinions of men, however learned they may profess to be.

The partial-dispensationalist believes in common with the dispensationalist in a literal virgin birth, blood atonement, bodily resurrection, bodily ascension, bodily coming again, a literal devil, a literal hell, and a literal heaven; but, he joins the anti-dispensationalist in the business of spiritualizing the plain statements of the Word of God as to the throne of David, and all that applies to the future restoration of that throne. He admits that the blessings and the cursings that fell upon Israel in the past were literal blessings and literal curses, and that they were literally scattered among the nations. But, when it comes to the future blessings that are Israel's under the covenanted promises of God, suddenly the partial-dispensationalist catapults himself over into the anti-dispensationalist crowd, and joins them in their vaporings. The partial-dispensationalist would have us believe that the children of Israel transanimate into Gentiles; that Zion becomes New York, or, maybe, Salt Lake City; and, worst of all, the kingdom of God resolves itself into the church of God.

Abundant evidence can be produced from the writings of the early "Church Fathers" to show that they saw clearly the divisions of time that would follow each other through the march of the years from Adam to the judgment of the great white throne. Dispensationalism was thoroughly embedded in the orthodox faith of the early Christian Church. In those days, the heretical Gnostics were unrelenting in their antagonism to chiliasm. Chiliasm is the doctrine that Jesus Christ is to return to this earth, restore the throne of David, sit thereon and reign over the nations during a thousand years of peace on earth and good will toward men. (One would think that every one who professes to love God and his fellowman, would devoutly hope that such a

doctrine were true, whether true or not. What must we think of those who despise that doctrine?)

In the early centuries of our Christian era, Gnosticism and anti-chiliasm were quite friendly; so friendly, in fact, that they sometimes united their efforts in a system known to history as "Christian Gnosticism." "Christian Gnosticism!" "Christian Science!" "Christian nations!" Was ever a word made to suffer such unmerited corruption, such dishonest usage! Ere this age shall end, we shall hear much of a "Christian" devil; for, such a "man of sin" is soon due to appear in the garb of an angel of light. We are happy to say that Gnosticism and chiliasm ever stood at swords points!

"Chiliasm," says a German writer, "constituted, in the second century, so decidedly an article of faith that Justin held it up as a criterion of orthodoxy." Then Origen came upon the scene; and, as every student of church history knows, Origen was no friend to the blessed hope of our Lord's second coming. For that matter, Origen was no friend to orthodoxy in any sense. Origen was the origin of much of the appalling apostasy that brought the Church down from the starry heights and lowered her into the subterranean caverns of medieval night. He turned the whole Bible into one unsolvable riddle, as the anti-dispensationalist always does.

Following Origen came Jerome. Jerome was one of the keenest bitterest, and most unswerving opponents that millenarianism ever had. But, like unto Origen, Jerome was not especially noted for his defense of "the faith once for all delivered unto the saints." The doctrine of justification by faith did not seem to seep through his cranium. Everything with him was works, works, works! Superstition and self-righteousness overflow the pages of both his epistle and his commentaries. Perhaps popery owes more to Jerome than to any of the rest of the so-called "Church Fathers." Only as papal Rome eradicated from the thinking of her people the doctrine of our Lord's return, together with its dispensational character, did papal Rome rise to power.

It was with the wane of dispensational teaching that the Church sank into the bleak night of the dark ages, and the Bible became practically an unknown book. Where the Scriptures are passionately held and read and studied, the doctrine of the second coming of Christ in its proper dispensational setting always thrives. As every well-informed person, touching the spiritual estate of the world, well knows, the vast majority of teachers, preachers, and missionaries—the world's soul-winners—have a

genuine passion for Bible study and are dipensationalists. Need more be said than this to prove conclusively that dispensationalism literally bulges from the pages of the Bible?

So far as the full-blooded anti-dispensationalists are concerned, none know better than themselves, that the Bible is a very inconvenient book to be lying around, especially in the hands of those they would have to follow after them. This is doubtless one of the real reasons why the Roman Catholic Church wanted it read in the Latin, and then only by her enslaved priesthood.

It is easy to understand the reason why Bible teaching thrives among dispensationalists and languishes among anti-dispensationalists. Augustine, four hundred years after Christ, stated the reason: "Distinguish the ages," said he, "and the Scriptures harmonize." Again, he is quoted: "Distinguish the dispensations and all difficulties vanish."

Confessedly, the Bible is a very difficult book to read and digest if one does not know how to distinguish between the ages. Almighty God has a divine program for the Gentiles. Otherwise, when the Lord Jesus Christ spoke of Jerusalem being "trodden down of the Gentiles, until the times of the Gentiles be fulfilled," His words would be without meaning. *"Until the times of the Gentiles be fulfilled."* Those words demand a *terminus.* And, the words of the Master also imply that when "the times of the Gentiles be fulfilled," then Jerusalem shall come into her own. That will demand an *inauguration.* A terminus and an inauguration. That means a distinct dividing line—the dividing line between two dispensations.

As God has a definite program for the Gentile world, He has also a definite program for Israel—a program that forms a major theme of the Bible. Likewise, He has a program for the Church, but fuses together these three great programs, then there can be but one result—*chaos!* Chaos means a meaningless book. A meaningless book makes no appeal. When a book becomes meaningless, it is soon turned over to the moths for consumption. And just that is happening to the Word of God in millions of homes —turned over to the moths for consumption. But it is not the fault of The Book itself. Its voice rings clarion clear. We lay the responsibility squarely at the doors of the "shepherds of the flocks" who have made chaos of the Bible by their unceasing attacks upon its dispensational teachings.

How many, many times have all of us heard people say: "I try to read the Bible, but I cannot understand it." We recall a highly educated preacher who once graced the chair of president

in a Church college. He told us that he had led his flock in the study of every book of the New Testament, save one. Inquiring as to what book had not yet been studied, he informed us that it was *"The Book of The Revelation."* Upon asking why this book had not yet been studied, he replied: "Simply because I do not understand anything about it! To me, it is a sealed book!" Expressing my surprise that "a sealed book" should be called "The Book of the Revelation," I asked if he accepted the dispensational teaching of the Scriptures. "Dispensational teaching? That's all Chinese to me!" Well, we knew at once that the Chinese was not the only "Celestial" language of which the good brother was woefully ignorant. But how he managed to lead his flock in an intelligent study of the rest of the books of the New Testament was a mystery, as it always is, to us. How could he harmonize the rest of the Scriptures? Afterward while holding an evangelistic meeting for his congregation, we learned that he didn't harmonize them. He had a congregation that, spiritually speaking, "saw men as trees walking"! Pardon the grammar, but it "just can't be did!"

If dispensationalism is not taught in the Scriptures, we wonder how the sincere Bible student is to reconcile, for instance, Matthew 5:20 with Titus 3:4-7. Matthew 5:20 reads: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Then, Titus (3:5) reads: "Not by works of righteousness which we have done, but according to His mercy He saved us." Verily, a theological Houdini could not wriggle out of the difficulties that would be involved in reconciling those two Scriptures, if no recognition is given to dispensational truth.

The clerical rolls of evangelical Christendom list a multitude of spiritual Houdinis, who are without knowledge of the dispensational divisions of the Word of God. As a result, they are constantly going through all sorts of spiritual gymnastics in their efforts to reconcile Christ's picture of a certain judgment recorded in Matthew 25:31-46, with our Lord's own previous declarations in John 5:24 and 6:28, 29. In Matthew 25:31-46, we have the picture of the Son of man coming to judgment, and gathering before him a vast multitude that are to be judged. On His right hand He puts the sheep, and on his left, the goats. To the sheep, He says: "Come, ye blessed of My Father, inherit the kingdom. . . . For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison,

and ye came unto Me." Then, unto the goats, He says: "Depart from Me, ye cursed. . . . For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not." There is your judgment—a judgment wholly upon the ground of works. Not one word is said about any relation that was sustained to God or to His Christ. "If ye *did* these things, come in. If ye did *not* these things, depart!" Reconcile that judgment if you can, with these other words spoken by the same Master. "Then said they unto Him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that *ye believe on Him whom He hath sent*" (John 6:28). Again: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and cometh not into judgment, but hath passed out of death into life" (John 5:24, R. V.). The anti-dispensationalist, refusing to recognize dispensational settings, will certainly have to go through some spiritual contortions to even attempt to reconcile those Scriptures.

However, the teacher who recognizes dispensational truth has no difficulty whatever. He knows that Matthew 25:31-46 sets forth not the judgment of individuals, but of nations; and, that at the coming of Christ at the close of the church age, the nations are to be judged on the ground of their treatment of the Jews, Christ's "brethren" in the flesh. And, that judgment, dealing with the nations, will determine which nations will endure to be millennial nations, and which are to be destroyed, root and branch. He knows that in the other passages, Jesus is dealing with wholly another judgment; and, that as a matter of fact, when the judgment at the great white throne takes place at the end of the millennial age, no Christian will have to stand there in awe while the books are opened. The Church will have passed from earth into glory a thousand years before the awful judgment at the great white throne. Accept dispensational truth and the difficulty vanishes. Reject it, and there is no reconciliation of the passages.

"El"

By DR. HERBERT W. BIEBER
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Everyone should have the desire to know, and everyone should desire to increase his knowledge. There is so much to learn and such a short life in which to accumulate knowledge. There are so many departments of knowledge. In this wonderful universe, everyone should have a desire to know the Creator of it. But some say there is no Creator. All there is to the universe is what we see, which is the material universe about us. They imply that the watch has had no watch maker; the law no law giver; that we have design, but without a designer.

The Word of God, does not prove there is a God. It does not need to. In the Bible God speaks and if He did not exist, He could not speak. Speech is characteristic of personality. How do we get to know Him?—A man is known by his works. When we consider the world we live in, we learn certain things about the maker of the world. He must have great power. He must be good, for we see that not only do good people prosper, but some wicked people also, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust." Matt. 5:45. It is true that the material universe does not tell us what we most want to know. What will God do with sin and the sinner? "He hath declared Him." Jno. 1:18. If you transliterate "declared," instead of translating it, you will have, "He hath exegeted Him." Christ Jesus has told out God in His person and work, so that He could truly say, "He that hath seen me hath seen the Father."

In this paper, we desire to make use of another way of getting to know more about God. Hebrew is an expressive language. Proper nouns and names mean something. Bethlehem, where Jesus was born, means, "house of bread" and truly He is the bread of life for only God can feed and satisfy the soul of man. Jerusalem means "prince of peace" and Jesus, our peace, alone gives peace to individuals and someday will bring peace to a troubled world, when He establishes His Kingdom of righteousness, peace, and joy in the Holy Ghost.

We wish to take a short word meaning God, the shortest word

and study it, to find out what we can about the wonderful God who is the Creator of all things.

It is the word El. It also appears as Elah and Elohim. The word El means strength or the Strong One. It comes from the verb Alah, which means, to swear, to bind oneself by an oath, so implying faithfulness. This word for God appears about twenty-five hundred times in the Old Testament.

Where would one expect to find this name for God? Surely in the first chapter of Genesis. Genesis is an orderly book. It falls into divisions. The sentence that marks the divisions, is Gen. 2:4. "These are the generations of the heavens and of the earth." It was Cardinal Hugo who took the Genesis roll and divided it into fifty chapters. He erred in his first chapter. The first three verses of the second belong to the thirty-one verses of the first chapter. The first chapter of Genesis should have the third verse of the second chapter as its concluding verse.

Some say that the first chapter of Genesis gives us the story of the heavens and the earth. There are others who say that it is the story of the reconstruction of the earth. Gen. 1:2 tells us that the earth became waste yet in Isaiah God tells us that He did not create it waste and void.

Whether Genesis the first chapter tells us about the creation or the reconstruction of the earth, everyone will admit that it took great power to accomplish what is described there.

One would expect therefore to find the word used for God to be one which describes God as the Strong One. If you will take the trouble to count the word God in your Bible in the first chapter of Genesis and the first three verses of the second chapter, you will find God mentioned thirty-five times. Do you believe that numbers in the Bible have any spiritual significance? Do numbers mean anything? You will find that the number three stands for divine perfection, the Trinity. Seven stands for Spiritual perfection, the seven Spirits of God. Ten stands for ordinal perfection, the ten commandments. Twelve stands for governmental perfection, the twelve patriarchs, the twelve apostles, the twelve signs of the Zodiac.

Thirty-five has the factors, seven and five. Five in the Bible stands for Grace, and seven is the number of spiritual perfection. Here is the story of the world's creation or the world's reconstruction. The Strong One, El, is mentioned thirty-five times, Spiritual perfection multiplied by grace. How does it help us to know that God is strong?

He is stronger than any one knows or thinks. The astronomers

tell us that there are one billion five hundred millions of stars in the galaxy to which the earth belongs. They tell us there are one million galaxies like ours. What power must have been required to bring into being all these planets and stars?

The astronomers tell us that the farthest star is five hundred millions of light years away from us. A light year travels at the rate of 186,000 miles a second. When you multiply that figure by sixty, you will get the number of miles light travels in a minute, then turn minutes into hours, hours into a day and multiply by the number of days in a year and you have an inconceivably large number to tell you the number of miles that light travels in a year. Then multiply by five hundred millions and you have the distance of the farthest star from the earth. Would you exclaim, how vast is God's universe. How great is His Power! !

What does all this have to do with us? We wish to stress only one thought, "This power is at our disposal for daily living." What manner of men and women ought we to be, who have named the name of the Lord, and have Him and His strength at our disposal!

The word, Elohim, only tells us of the Strong One. It does not tell us that this strength is at our disposal. The word of God tells us that. In the Old Testament when we ask God for a manifestation of His strength, He refers us to Israel and tells us that He brought them out of the bondage from Egypt into Palestine. In the New Testament, when we ask God for a display of His power He points to the body of Jesus in the tomb of Joseph of Arimathaea. He raised Him from among the dead. The same power was then exercised that was exercised in the creation of this material universe.

Now what does all this have to do with us? There are two thoughts that we wish to consider, First—this power is exercised in regeneration and second—this power is exercised in sanctification, or in the born again one's daily life.

This great power is exercised in regeneration. Is there anything wrong with men and women? How many and varied are the answers to these questions. All the religions of the world tell you that there is nothing wrong but what men may rectify. They do teach that men need reformation but that they are capable of reforming themselves. It is only Christianity that says man is dead through his trespasses and sins. What he needs is resurrection, and the only power that can accomplish this result is the same Power that created the universe and that raised the Lord Christ from among the dead.

Such tremendous results are surely worthy of our consideration. When we look into God's word, we find in Jas. 1:18 "Of His own will begat he us with the word of truth." There is such a thing then as truth and God uses that to bring men who are spiritually dead to life. "Thy word is truth." Jno. 17:17. In Luke 8:11 we read, "The seed is the word of God." Peter tells us in I Peter 1:23 "Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever." Jesus tells us in Jno. 3 that we must be born again, that we must be "born of the Spirit." We have learned that the Holy Spirit uses the Word of God in the regeneration of men and women and children.

Paul had this great Power regenerate him. Then he exclaimed in II Cor. 5:17. "Therefore if any man be in Christ, he is a new creature, old things are passed away, behold, all things are become new." Only he did not say, "he is a new creature," He said, "He is a new creation," or "There is a new creation."

He tells us that at Damascus, God put forth the same power that He exercised in the creation of the universe, when Saul the intellectual, the religious, the powerful man politically, became a new creation.

He was not changed but he lived a changed life because now he said, "Christ liveth in me," He became God's child, partaker of the divine nature and the Holy Spirit indwelt him. Reader, do you have reason to believe that God has exercised His great power on you and that you have new life in Christ Jesus?

Is it not important to ask, How are such marvelous results produced? We have the answer in the same chapter that tells us about regeneration, the third chapter of John. There we are told that trust in Jesus Christ as our personal Saviour is the way to be born again. Are you, reader, trusting in the finished and accepted work of the Lord Jesus Christ on Calvary for your salvation?

This great Power is at our disposal for daily living. Some things are so evident that only to state them shows their truth. If you have all the money you want, you will not ask anyone else for money. You have work to do, you have burdens to carry. You have much to endure. You have life to live. You have been born again. You are God's child. You can live life in one of two ways. You can do your work, carry your burdens, in your strength or you may realize your own weakness and go to God and ask for His strength. But you will never depend on God, as long

as you think you are equal to all life's demands within your own strength.

Is this the reason for our low spiritual life? Would you say that many professing Christians have never been born again? or would you say they have never learned to live the Christian life?

You will never call on God for strength until you have gotten to the end of your own strength. Man's extremity is God's opportunity.

Has any one ever learned the secret of successful living? Surely Paul learned it. What was the secret? He had a thorn or stake in the flesh. It does not matter what it was. It was uncomfortable and annoying. He wanted to get rid of it. He prayed three times to have it removed. The Lord heard and answered his prayers. He hears and answers all the prayers of His children but "No" is an answer as well as "Yes." The stake was not removed, but sufficient grace was bestowed, so Paul could endure it. Paul learned his weakness but he also learned that God's power was at his disposal. The Lord said to Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness." Now listen to Paul, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak then I am strong."

Honestly now, do you know anybody including your self, who finds his pleasure in reproaches, in persecutions for Christ's sake, in necessities and infirmities? Why did Paul find pleasure in these things? Because they made him conscious of his weakness. Then he went to the Lord, and God's great power came upon him and he was more than conqueror. Do you remember in the Philippian letter he says, "I can do all things through Christ which strengtheneth me." Reader, are you living by God's strength or your own?

God has always been at the disposal of his children. Listen to Isaiah 40:29-31 "He giveth power to the faint: and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary: and they shall walk, and not faint."

We are told here that if we wait upon the Lord our weakness will be displaced and we shall have His strength. Results will follow. In the natural realm we learn to walk first and then to run.

Here we are told that strength will be given to fly, then strength to run, and then strength to walk. This last is the antidote to the monotony of life. Strength other than my own for everyday life when we are compelled to do the same things over and over again.

Elohim is a Strong God but His power is for us. By receiving Jesus as your personal Saviour you will be born again. This great Power will give you life in the midst of your death and then day by day His power is at your disposal for your daily life.

May you know your weakness that His power may become yours! !

"El-Shaddai"

By DR. HERBERT W. BIEBER

In our previous paper we studied the word El, which is one of the primary words for God. The three primary words are El, Elah or Elohim; Jehovah; Adon or Adonai. The word El is translated by the word God, Jehovah by the word LORD, all capital letters and Adonai by Lord, the word beginning with a capital. In this paper we consider a compound name for God, El-Shaddai. This compound word is translated "Almighty God." In our study of El we found that it meant "The Strong One," or "Almighty." Almighty God therefore is not a good translation of El-Shaddai. We would say that it is tauto-logical. The word Shaddai is formed from the Hebrew word "Shad." This word means "The Breast" and in Scripture, it invariably means a woman's breast. "Why did the knees prevent me? or why the breasts that I should suck?" Job 3:12. "But thou art he that took me out of the womb: thou didst make me hope when I was upon my Mother's breasts." Ps. 22:9. Thus we see that everywhere in Scripture Shad means a woman's breast. Then El-Shaddai ought to be translated, "God the Breasted." A woman's breast nourishes and gives strength to her child, but a fretful babe is not only nourished and strengthened on its mother's breast but it is rested, quieted, satisfied. El-Shaddai might then be translated, "God the All-Sufficient One," or "The God who is Enough."

In our study we will confine ourselves to two subjects. First, El-Shaddai the God who rests us, Second the God who satisfies us.

I—The God who rests us! We rest after we have labored. Peace only comes after the war is over, after enmity has been removed. When the Lord Jesus began his public ministry, he presented Himself to Israel as their Messiah. When the nation, through its representatives had rejected Him, he turned to individuals as He still does, and what was His message to individuals?

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:28-30.

Here the Lord Jesus promises rest to all who come to Him—Those who labour and are heavy laden. We must meditate on the word the Lord Jesus uses for rest. It is "ana pauo." It means a resting up, a pause, a cessation from labour. It is the word constantly used in the Septuagint for the rest of the Sabbath. Then again a mother does not give rest to a child on her breast. The mother rests the child, sometimes by singing, sometimes the child is rested just because it is on its mother's breast. The Lord Jesus Christ rests a labouring and heavy laden soul when that soul comes to Him, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5. Need one work when one sees that all the necessary work has been done? Christ met all the claims against us. Therefore if we rely upon Him and His work for us we are rested. It is worthwhile to contemplate how He rests us. We would say in three ways.

I—By revelation.

The highest subject, worthy of our study and investigation is God. But how can we know God? How do we know one another? We have never seen one another. We have only seen the clay tabernacles in which we dwell. The unseen personality has only two ways of making itself known, by what we say and by what we do, by our words and by our works and these two should agree. Our words ought not to belie our works and our works ought not to belie our words. These are the words of Jesus. "Though ye believe not me, believe the works." John 10:38. God makes himself known to us as we make ourselves known to each other. We know Him by his works and by his words. The universe tells us of His power, wisdom and goodness; but it does not go far enough. We wish to know what He will do with those who have rebelled against Him? We have a further revelation of Himself in his word, the Bible. He revealed Himself so fully in the Lord Jesus, that Jesus said, "He that hath seen me hath seen the Father." Jno. 14:9. Jesus exegeted God. God told Himself out in the person and work of the Lord Jesus Christ. Now we know the character of God. It is remarkable that in one of the sixty-six books of the Bible, and in only one are we told of the essence of God. This book is the First Epistle of John. In chapter 1:5 we read, "God is light and in Him is no darkness at all." God is holy. The essence of God is self-affirming purity. In chapter 2:29 we are told that, "He is righteous." Is there not the same connection between holiness and righteousness that there is between character and conduct? Character is

what a man is and conduct is what a man does. A holy man always is a righteous man. Then in chapter 4:8 and 16 we read "God is love." We have God revealed to us then as a God of "Holy and righteous love."

In Jno. 3:16 we realize how great this love is for a sinner. "For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The important word in this verse is not "loved" but the little word "So." Here again we read how much God loves us. In Jno. 3:16 we see how much this love sacrificed for us. "Hereby know we the love of God, because He laid down His life for us." God loves us so much that he died for us!

The source of all our blessings is God the Father, who loves us. He is called, "The Father" forty-four times in Matthew, five times in Mark, seventeen times in Luke, and one hundred and twenty-one times in John, one hundred and eighty-seven times in the four gospels. The Lord Jesus called Him, "My Father, fourteen times in Matthew, four times in Luke, and thirty-five times in John.

Matthew has twenty-eight chapters, Mark sixteen, Luke twenty-four, and John twenty-one. There are tighty-nine chapters in the four gospels and God is called Father two hundred and forty times in these eighty-nine chapters. It is Jesus who has revealed the Holy and righteous God to us as Father. This great God is our Father through the Lord Jesus Christ. This rests us, "Since God is for us, who can be against us." Rom. 8:31.

II—The Lord Jesus rests us through Reconciliation. Men and women, in their natural state, are enemies of God, and hate God. When you accuse them of this enmity they deny it, but God who cannot lie (Tit. 1:2) testifies that this is the truth. "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh can not please God." Rom. 8:7-8. We have our enmity removed through the death of the Lord Jesus Christ on the cross. "Having made peace through the blood of the cross, by him to reconcile all things unto Himself." Col. 1:20. We cannot make peace, neither are we called upon to make what has already been made by another. We can enter into peace. We can receive reconciliation. "And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement" Rom. 5:11. The word "Atonement" here is a mistranslation. The word "Atonement" never appears in the New Testament. The American Revised Version has the correct translation. "Through whom we have now received the reconciliation." "And all things are of

God, who hath reconciled us to himself by Jesus Christ. God was in Christ, reconciling the world unto himself, and hath committed unto us the word of reconciliation. We pray you in Christ's stead, be ye reconciled to God." II Cor. 5:18-20.

Since enmity has been removed, since reconciliation has been made, and we have received the reconciliation, then between God and us there is peace. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ. "Peace with God." This rests us.

III—The Lord Jesus Christ rests us through redemption. "For as much as ye know that ye were not redeemed with corruptible things as silver and gold but with the precious blood of Christ as of a Lamb, without blemish and without spot." I Peter 1:18-19. The price of our redemption was the precious blood of the Lamb, the Lord Jesus Christ, as an unblemished and spotless Lamb.

What does this redemption include? It means the remission of all our sins, past present, and future, all the sins of our entire lives have been remitted. All sin implies judgment and condemnation. Our Substitute was judged for us two thousand years ago on the cross. Now God will never bring us into judgment for our sins. "He that believeth on him is not judged." Jno. 3:18. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and cometh not into judgment but hath passed out of death into life." Jno. 5:24.

But man is not complete without a body and we do not yet have our redeemed bodies. In Romans eight, there are three groans, and three waits. One groan and one wait have to do with us, our bodies. "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." If we are alive when the Lord Jesus Christ returns we shall be changed from mortality to immortality, from corruptibility to incorruptibility, from perishability to imperishability, a moment, in the twinkling of eye, these flesh and blood bodies of ours, will be changed into bodies of glory like his own body of glory. If we die before He returns our bodies await His return, when He will raise the dead in Christ and then they will receive their bodies of glory. Our loved ones in the glory are looking forward to His return to earth for not until then will they receive their bodies of glory.

We are looking forward to a redeemed earth in which live redeemed men and women. This then is the way El-Shaddai, rests and quiets us by Revelation-Reconciliation and Redemption.

IV—El-Shaddai the All Sufficient God, the God who is Enough not only rests us but He also satisfies us. That's a tremendous word

to use, that word "satisfy"! Do you know any "satisfied" people? Do you know any people who are happy? Are you satisfied? Are you happy? The Psalmist says "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17:15. Here the Psalmist's satisfaction is in the future. He is looking forward to the resurrection, when his redeemed soul, in his redeemed body, will behold the Lord, and be like Him. Then he will be satisfied.

We all wish to be happy. We seek happiness in different ways. We wonder where it is to be found. Many think it is to be found in riches and places of prominence. Oh! the disillusionments of life! Some have found that things cannot satisfy. Some whom God has found, now know that it was Him for whom they were craving. Some have found that it takes a person to satisfy a person. Now who is the person with the power to satisfy? There have been many unhappy marriages, but there also have been and are many happy ones. But there never has been a happy marriage in which the man did not see something in the woman he did not like, and the reverse is true. There was a craving unsatisfied and those whom God has found learned, that even in their married state there was something lacking, that was the fellowship and companionship of God himself. "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Ps. 16:11.

God has revealed himself as love. Immediately you know there must be society in the God head. So we are told there is Father, Son, and Holy Spirit. The Father loves the Son. The Son loves the Father and the Holy Spirit links them together. So the Son is called in Jno. 6:33 "The bread of God." This is what the Father feeds on and is satisfied.

Now in the fulness of time God gave us that bread. We have consciences but we also have hearts. The cross satisfies our consciences, all our debts have been paid. But we have hearts. No man is sufficient unto himself. We must all find our contentment outside of ourselves. What shall we feed on? Do you think that the bread that the Father feeds on to his satisfaction would satisfy us? Yea, verily Jesus then is not only for our consciences, but he is also for our hearts. "For the bread of God is he which cometh down from heaven and giveth life unto the world." Jno. 6:33. And Jesus said unto them "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Jno. 6:35. In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come

unto me and drink. He that believeth on me, out of his inner life shall flow rivers of living water. Jno. 7:37-38. Are these words true? Have you tried Jesus as the "Satisfier"?

What a wonderful name for God! El-Shaddai, this All-Sufficient God—The God who is Enough—The One who Nourishes and Strengthens—the One who Rests and Satisfies His People! !

Do you know El-Shaddai? "All my springs are in thee." Ps. 87:1. Is your satisfaction in Him? "Whom have I in heaven but thee? And there is none upon earth that I desire beside Thee." Ps. 73:25.

Bali—The Last Paradise

By DR. ELMER ELLSWORTH HELMS
Minister of the First Methodist Church of Los Angeles, California

Traveling much in many lands, we have specialized on the islands of the seas. A very few years after the Dutch government opened up Bali to the tourist world, we found ourselves going ashore. Bali, a little island no larger than Delaware, with a million or more little brown folks, lies against the farther end of Java.

Lecturers, writers, artists, poets had already gone and saw and were conquered. The mildest exclamation of any of them was, "The Last Paradise." That is Burton Holmes' moving picture lecture subject on Bali. I wanted to see the why of all this Paradise. Incidentally, in those three or four years, more books had been written of Bali than of any other land or people. I read fifteen before we sailed forth to see.

Paradise! It was a slight shock at first—seeing everybody running around naked, until they come to full maturity. But we also soon observed that the dogs were all naked, and the pigs and—it is surprising how soon one becomes adjusted. But I was set on tracking this Paradise to its very lair, if need be.

Why Paradise? Women choose their own husbands. Maybe that makes it Paradise for women. Husbands may have as many wives as they are chosen times. Maybe that's what makes it Paradise for men. No man has ever to hunt for his collar button; they don't use collar buttons; they don't wear collars; they don't have any shirts to wear them on. Women never have any runs in their hose. They do their running without hose. Mothers never have any trouble getting their youngsters ready for bed. They are always ready. I now know how our forefathers were dressed in Eden. I have been to Bali. Nobody has corns from tight shoes. They wear no shoes. No one uses Pepsodent tooth paste twice a day. No one sees his dentist twice a year. They have no radios, so they don't know they are breaking the heart of Amos 'n' Andy. No telephones, no vacuum cleaners, no tooth brushes, no alarm clocks, no bath tubs. They don't take their baths in tubs! They never run out of gas. They don't have any Dailies, so they don't know they need all these things, and are therefore content.

There is music and dancing everywhere. The dancing is always religious. Were that true in America some of the Perdition might be turned into Paradise. Every village—and there are one thousand or more—has its band and its vocal group. And the music "sounds like the muffled laughter of forgotten gods." There is everywhere an air that gets one. I can therefore understand how and why jaded writers and lecturers and poets and artists, surfeited with the sameness and muchness of our so-called civilization, gasp, Paradise.

But I observed a few other things. There are four castes. The three upper castes comprise seven per cent of the people. And the fundamental of their religion is to despise the lowest caste. So, seven per cent despise ninety-three per cent. Paradise! Their word for woman is Pumpuan—"something to be forgiven." The Hindu word for woman is Samsara—"something to be gotten rid of." 'Tis ever the same with all non-Christian religions. Also there is no word in their language for Love. Paradise forsooth!

They are very religious. But it is the religion of fear. They are slaves of fear. Life is a continuous battle with and against evil spirits. The walls of their crude homes are hung with offerings to the evil spirits. Drought, disease, disaster, death—all of evil spirits. Life is a never ending effort to placate them. One day and for hours we watched twenty-four beautiful little girls, twelve years old, in the most beautiful dances. But we watched them with increasing heavy heart, for that was their last dance. Having reached twelve years of age they must be married. But before they are married each girl is laid on her back with four strong men holding her four limbs, while two other men, with saws almost as fine as wires, saw off each tooth. This is to get rid of the evil spirits before marriage. The pain is near death. To stand it at all they chew beetle nut, which is loaded with opiate. So it is that all the women in all these islands are beetle nut addicts. Their cheeks are distended with the great wads, and the red juice runs down their chins, making them look like hags of hell. Paradise!

Eureka! I have found it—maybe. Here is the monkey temple and the monkey god, and the grove of sacred monkeys. While taking moving pictures of these sacred monkeys, many little children crowded around. What a contrast. The sacred monkeys fat and sleek and silken haired, and housed in palaces. Woe to you, if by chance you harm a hair of their sacred bodies. The little children, neglected, wasted, pinched, hungry; unfed, unclothed,

unhoused. "Suffer the little children to come unto me." Not Balinese little children.

I have studied the non-Christian religions in their homes and haunts. The discovery was a shocking revelation, that they are all founded on Animalism. Everyone is based on the worship of some animal. In Nara, Japan, the sacred deer. In the land of Mandalay, the sacred elephant. In Penang, the serpent. In Ceylon, the turtle. In Sumatra, the dog. In Kyoto, the horse. In India, the cow. Ten million sacred cows in India. All fed and feasted daily. While millions, countless millions of women and children, yes, and men and boys, haven't had one satisfying meal since they were born. The ancient Egyptians worshipped bulls and crocodiles. It has ever been thus.

Then, superficial writers roll their eyes toward heaven and exclaim, Paradise! It is the glory of Christianity that its Founder didn't take a little calf or puppy or fawn or tortoise or snake or colt; He took a little child in His arms and said, blessed word: "Of such is My Kingdom." He didn't glorify animalhood. He glorified manhood.

Paradise! At last we have found it, right here in the Dutch East Indies, in Sumatra. In the hill country of this Island, where dwell the Batiks, is a region two hundred and fifty miles long by fifty wide with two hundred and fifty thousand Christians, and seven hundred churches. Let's spend a Sunday in one of these churches. The men are dressed in pure white. All the women have pearly teeth; not toothless hags here. The church overflows. The church for the children is out under the trees.

The hymns are the great hymns of Luther. Every year there are great musical festivals when the singers render Handel's "Messiah," Haydn's "Creation," Mendelssohn's "Elijah," Bach's "Ascension" and such. The Scripture Lesson this morning is the matchless twelfth chapter of Romans, repeated in concert, without a Bible. They "know the Scriptures."

Passing by the sermon, let us visit the boys' church out under the trees. They at once begin asking questions, the first five, these, "Tell me about Henry Ford"; "Tell me about New York"; "What do the people of New York do?"; "What is the Religion of the people of New York?" "What is the Religion of the people of America?" You answer that one. Let us ask these boys a question: "What are you going to do when you are men?" Every boy gave the same answer: "Carry the Gospel to the intribes who have never heard of Him." That ideal can't be matched in any Sunday School in America.

We had a momentary shock when the preacher told us they buy their wives. When a young man and a young woman fall in love, the four parents meet and decide they must wait one, two, three or four years, and the young man must work and give his mother all the money he earns. On the wedding day the mother gives all that money to the bride and it becomes an endowment for her and the children, if any, in case something happens to the young husband. They say they have studied the Hollywood "system" and are sure theirs beats it. Leastwise they have never had a divorce among them since the first missionaries came over one hundred years ago.

At last we have found Paradise, and like that first one, it is God-planted.

The thing that doubly and deeply impressed us in the church service was, they took two collections. They always do. All the churches do. The preacher lays the stress upon the second—which is used to send the Gospel to the unevangelized. When we asked him why he so emphasized that second collection, he said, "Oh! they (who have never had Him) are so hungry for Him." The cry of Job is the cry of the world, "O, that I knew where I might find him." In hunting for David Livingstone, Henry Stanley went through Uganda of which Mtesa was king. Stanley began telling him the news of the great outside world of which the king had never heard. But he looked and acted anything but pleased. Stanley said to the interpreter, "What is wrong?" The answer was, "The king says he is not interested in what you call the news of the world; he wants to know if you haven't any news from above." "O that I knew where I might find him!" That's the heart-cry of the hill-people of Sumatra, the valley-people of Java and all the people of Bali—and the world.

Yes, the Balinese, as the Athenians, are very religious, but there is only one religion that can save the soul and civilization, that can satisfy the human heart and the human race.

"I am not ashamed of the Gospel of Christ." It is the only religion that will turn the world's Perdition into a Paradise.

The Lost Day

By DR. ELMER ELLSWORTH HELMS

"Remember the Sabbath day, to keep it holy."—Exodus 20:8.

Who said that? The same who said, "Thou shalt not kill." "Thou shalt not steal." "Thou shalt not bear false witness." "Thou shalt not covet." "Thou shalt not commit adultery." Who said it? God said it.

Who is God? Well—He is not the lengthened shadow of man. He is not found in the realm of Anthropology. Who is God? God is—GOD. He who in the beginning, "created the heaven and the earth"; who cried, "Let there be light," and light was. When God speaks we would well listen, if we value our souls, to say nothing of our civilization. He now speaks. "Remember the Sabbath day, to keep it holy."

There was a time when we preached often on, "The Lost Boy." "Where is my wandering boy tonight?" We still sing of "The Lost Chord." The hour is overdue for a voice of warning on "The Lost Day."

"And God blessed the Sabbath day and sanctified it." "And God said, 'Remember the sabbath day, to keep it holy.'" And what have we done to the Sabbath, done with it? The multitude has turned God's holy day into a holiday; day of re-creation into a day of rec-reation; substituted revelry for reverence, games for God, dissipation for devotion. And in the place of a day of wholesome meditation, we now have a day of wholesale murder on the highways. 'Tis said, Thomas Carlyle believed in God till Cromwell died. So, multitudes believe in God till the links are green, the roads dry, the mountains cleared of snow, the beaches warm, the sky sun kissed. Then they kiss God goodbye.

"Well, didn't Christ say, 'The Sabbath was made for man'?" Yes—but made for man to use, not to abuse. The Sabbath certainly wasn't made for man the commercialist, the secularist, the Epicurean. It is preposterous that Christ meant the Sabbath was made to make man more an animal than he is. The Sabbath was made for man. But, not to do with as he pleases. Man is still in a world of law. The law of fluids properly used quenches man's thirst; abused drowns man. The law of heat, used, warms

man; abused, turns his home and him into ashes. There is as truly and as operative the law of the Sabbath.

"Well, anyhow we no longer are under the old Puritanical, Mosaic dispensation. We live under the dispensation of freedom." Moses didn't create the Sabbath. In those countless ages before Moses was, when God created the heaven and the earth, and peopled sea and land with flora and fauna, and made man in His image and likeness, then God rested on the seventh day. "And God blessed the sabbath day and sanctified it"—made it holy, a day different, a day sacred. And on Sinai God told Moses to remind the people to "Remember the Sabbath day to keep it holy." In the very beginning God said, of the Sabbath, "It is a perpetual ordinance." It is no temporary device, but as eternal as the law of homicide, of theft, of falsehood.

And as to the Puritanical intimation and suggestion. I know all the libelous fabrications about the Puritan and his Sabbath, repeated through the generations. How he emptied out the vinegar on Saturday lest it "work" over Sunday. How a New Englander was haled before the church session and charged with indulging in worldly amusements because he kissed his wife on the Sabbath. He confessed he kissed his wife on Sunday, but denied it was amusement. He said it was the hardest work he ever did. They then charged him with working on the Sabbath and expelled him. Lies. All lies. Not one single fact behind them.

Get you the true picture of that God fearing, Bible believing, Sabbath observing, church going old New England time. One small New England village with its sparsely settled country community, gave to America and the world in a single generation, one hundred thirty-two preachers, doctors, lawyers, editors, scholars, journalists, statesmen, many of whom became noted, and twenty-four preacher's wives.

Henry Cabot Lodge tells us that in a given period of time five great states west of the Alleghanies produced a total of twenty-seven men whose names may be found in American and English encyclopedias; while in the same number of years little Massachusetts produced two thousand six hundred and eighty-six such men.

In speaking of The Great Stone Face of the White Mountains, Daniel Webster said, "Men hang out their signs indicative of their respective trades. Shoemakers hang out a gigantic shoe; jewelers a monster watch; even the dentist hangs out a vast gold tooth; but up in the Franconia Mountains God Almighty has hung out a sign to show that in New England He Makes Men."

During the great revival at Northampton, Massachusetts, under Jonathan Edwards, practically every person was converted. Following that period that little Massachusetts city produced three hundred fifty-six college graduates, two governors, two secretaries of state, one secretary of the treasury, one secretary of the navy, eight congressmen, five senators, two foreign ambassadors and one president of the United States.

That was the period pictured by Henry Wadsworth Longfellow in his "Village Blacksmith."

"He goes on Sunday to the church,
And sits among his boys;
He hears the parson pray and preach,
He hears his daughter's voice,
Singing in the village choir,
And it makes his heart rejoice,
It sounds to him like her mother's voice,
Singing in Paradise."

Whittier gives us a like picture in, "Snow Bound," as does Bobbie Burns in "The Cotter's Saturday Night."

America has traveled fast and far and furious from that day of remembering the Sabbath day and keeping it holy, to this day of Sunday bridge teas, and golf tournaments, and highway madness, and Sunday night parties, *ad nauseam.*

One of these Sunday morning go to golf church members, on being asked what he really got out of it answered, "I get exercise, I get tired, I get mad, I get 18 holes, I get a shower, and I get a highball." Fine substitute for God's house on God's day!

Before taking the last leap into a Sabbathless America, we may wisely pause to recall that France made that experiment. By government order, for one year and two months, no observance of the Sabbath by any one was permitted. Result, lawlessness and licentiousness swept the land like a murky sea. And in those brief fourteen months there were twenty thousand more divorces than in the previous five years. For her own self preservation France was compelled to restore the Sabbath. Emerson said, "Sunday is the core of our civilization." What words of truth and wisdom.

But, "The times have changed." I've heard that often, too. The law of gravity hasn't changed. It still remains true that he who walks off the roof edge ends with a broken neck. The law of liquids still operates. So, that he who falls into the sea is drowned. And the law of calorics. He who walks into the fire is burned. No law can be broken with impunity.

And the law of the Sabbath—the law of the Sevens. That law is woven into the warp of the universe. Eggs do not hatch on the ninth day, nor the sixteenth, but on the three times or four times seventh day. Typhoid fever breaks on the three times seventh day, or four times, or five times. If it doesn't break then there's a funeral A business man who thinks he is a law unto himself, drives himself seven days a week for many months. One day he staggers into the doctor's office. The doctor looks him over about $15.00 worth and says, "Get on a boat, sail the seas for six months." All the doctor is doing is giving that Sabbath law breaking business man six months of Sabbaths in one dose.

Prudhon, rank unbeliever said, "If anything could make me believe in the truth of the scriptures it would be their anticipation of the scientific fact that man requires one day in seven for rest."

Thomas Macaulay has a wise and needed word for this generation. "The day is not lost. While the plow lies in the furrow; while the exchange is silent; while no smoke ascends from the factory; while the wheels of commerce are stilled, a work is going on quite as important to the wealth of nations as any that is performed on more busy days. For, man, the machine of machines, the machine compared to which all the contrivances of the Watts and Arkwrights are worthless, is being repaired and wound up. So that he goes forth to his labor on the Monday with clearer intellect, brighter vision, livelier spirits, renewed corporeal vigor. The day is not lost." If we obey the law of the Sabbath we prolong our days. If we defy it we destroy ourselves before our time. Man's physical well being demands the Sabbath.

And his spiritual well being. It was on the first day of the week, the day of the resurrection, that Christ walked and talked with those two disciples on the way to Emmaus, and their hearts burned within them. The burning heart. We have lost it. The burning heart. How we need it. To find it we must needs walk and talk with the Lord. That is the high and holy purpose of the Sabbath day.

Ever after that first resurrection Sunday, always on the first day of the week the Disciples assembled together and gave themselves to prayer and praise, worship and waiting, song and sermon. "And there were added to the church daily, those that were being saved." The Sabbath is the day for leaving the valley of toil and climbing the Mount of Vision. Christ "as his custom was, went into the synagogue on the Sabbath day." "As his custom was"—the fixed habit of his life. He did it as a child, as a youth,

as a man. To Him the Sabbath was the white library day of the soul, day of soul renewing, refreshing, rebuilding. "Day of all the week the best." If Christ needed it, surely we need it. To Christ the Sabbath was a day set apart from the secular week, a holy day for a holy purpose.

Even the Constitution of the United States recognizes the difference, the sacred difference, between the Sabbath and all other days of the week. Article I, Section VII, Clause II, referring to the process by which bills become laws, with or without the signature of the President, says, "If any bill shall not be returned by the President within ten days (Sunday excepted)—the same shall be a law, in like manner as if he had signed it." "Sunday excepted" says, "Remember the Sabbath day, to keep it holy." "Sunday excepted" says, "Monday, Tuesday, Wednesday, Thursday, Friday, Saturday are week days. But Sunday is a sacred day, a day different, a day apart, God's day." Will a man rob God of His day, any more than a man would rob God of His due?

In the Holy Trinity Church case, the Supreme Court, in 1892, in its decision, said, "This is a Christian Nation." In another equally important case, the Supreme Court said, "The proper observance of the Sabbath is a part of the fundamental law of the land."

I passed a news stand. The caption of a magazine article caught my eye. The article: "The Sunday Problem." I bought the magazine with eager anticipation. At last here is one who has solved the perplexing problem. The burden of the article this: Every fair Sunday every green crowded—over crowded. No chance there; every highway congested—over congested. No possible pleasure there; the beaches jammed—over jammed. No room there to stick an extra leg; one's favorite movie—that means standing in line so long all pleasure is lost before attained. The author submits as America's greatest unsolved problem, where one can go, what one can do on Sunday. Of course nary a hint about remembering the Sabbath day and keeping it holy. Surely no sane American would consider that article as offering any sensible solution of the Sunday problem.

Within the same month I picked up another—a religious magazine, with an article, "The Sunday Night Problem." I didn't need to read it to know what it said. But I did read it. One-third of all the Christian churches of America now closed on Sunday night, due to the indifference and unconcern of the church members. Thomas Carlyle tells of a people who dwelt by the Dead Sea who made no use of their souls and so lost them.

Voltaire was asked, "How can Christianity be destroyed?" His answer, "By destroying the Christian Sabbath." But Voltaire did not dream church members of the twentieth century would destroy it by their indifference and unconcern.

In 1857, speaking of the American Republic, Lord Macaulay said, "Your Republic will be pillaged in the twentieth Century, just as the Roman Empire was by the Barbarians of the fifth Century. But with this difference: the devastators of the Roman Empire came from without, while yours will be the people of your own country, the product of your own misdeeds."

But back to the magazine article. One-third of the churches with locked doors and darkened windows on Sunday night, and the other churches a mere baker's dozen, with ghostly, empty seats staring up into the face of a disheartened, discouraged, despairing minister.

If this Sunday night all church members, physically able, were to crowd the churches of America, many of them would be overflowing and the man of the street would rush to see this strange sight. And the preacher—a new glow in his face, a new light in his eye, a new speech in his tongue, a new message from his soul, and multitudes crying, "What must I do to be saved?" And a new America born—reborn.

A pastoral picture. An Ohio hamlet. A mere handful of houses. On the Sabbath the farmers wend their weary way over roads rough and rutty to the village church. How simple the services—the songs, the sermon, the prayers, the testimonies and the tears. But from within a radius of three miles of that holy place, in a single dozen years twenty-five boys went out to become preachers of the Gospel of the Great God; of which my oldest brother was one and I another. As Bobbie Burns shouts, "From scenes like these Old Scotia's Grandeur Springs"—and America's. But it doesn't happen over empty pews. It never has.

Oh America! If thou hast lost the Sabbath out of thy soul, then hast thou lost the soul out of thy civilization. Beware, take care lest some future historian be compelled to write, "The oceans were digged for America's grave; the winds were woven for her coffin; the mountains were reared for her monument." Forbid it Almighty God. Therefore, "Remember the Sabbath day, to keep it holy." "And God blessed the Sabbath day and sanctified it."

"A Sabbath day well spent
Brings a week of content,

And strength for the toil of the morrow.
But a Sabbath profaned,
Whatever may be gained,
Is a sure forerunner of sorrow."

Exceeding Great and Precious Promises

By DR. HENRY HEPBURN
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II Peter 1:4—"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

In reading a Scriptural calendar these words from Dr. A. J. Gordon were given as the meditation for the day: "We maintain not only that the Scriptures were inspired: but that the Spirit lives and moves in their words as the blood pulsates in the human body. It is the indwelling Spirit which gives to Sripture its vivifying principle: so that as certainly as the seed cast into the ground brings forth a harvest, so certainly does the Word of God, which liveth and abideth for ever, when received into the believing heart bring forth the fruits of righteousness and true holiness in the human character. It is no exaggeration to say that the greatest revolutions of history have been upheaved by single texts of Scripture."

Surely such words would encourage us to know the Bible better, to be able to locate the promises and to apply them in daily living. In this text we have the promises of God spoken of as "exceeding great" and also the declaration is that they are precious; yes, precious because they are so great.

It will be of help in our meditation to think of the wonder of God's Word, first of all, in its preciousness. When we study the word "precious" we will find that there are three reasons given that cause something to be considered precious: first, because it is costly; second, because of its rarity, and third, because of some association. Jewels are precious; there are articles and things in the world also so considered because they are very rare, and then a common article may be considered very precious because of its association with an individual or some tender experience in life. We read of the blessing which Moses pronounced upon Joseph in Deut. 33:16—"And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated

from his brethren." Notice the word "precious" as used in connection with God's gifts to Joseph, but the exceedingly valuable consideration was the thought that God's blessing abode upon him. This was the truly precious thing. This word is also used a number of times by Peter and seems to stand out in his mind as wonderfully appropriate in the description of the Lord Jesus, the Holy Spirit and our relationship to Christ through faith.

I Peter 1:7 reads—"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

But the tried faith depends upon the touch of the precious blood as set forth in I Peter 1:19—"But with the precious blood of Christ, as of a lamb without blemish and without spot:"

I Peter 2:4 is of the precious stone referring to Christ—"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious."

A little further on in the chapter, verse seven, the Apostle speaks of the believing heart finding the Saviour the precious One, for he says, "Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." Yes, precious with God—"This is my beloved Son in Whom I am well pleased" and precious to the believer, "Unto you therefore which believe, He is precious."

As we turn to Second Peter, in the very first verse we find that Peter is addressing those who "have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."

As we continue our study, the sentence is not concluded until we read of the "exceeding great and precious promises."

As one studies the Bible, he finds that the Word of God is a casket of precious promises backed by the oath of God, revealed through the sacrifice of Christ and the glory of them is witnessed to by a multitude of believers. It is a happy thing for us in our study of God's Word to find the face of the Saviour appearing upon every page, and this will be true if we allow the Holy Spirit to make known to us the fulness of the wonderful testimony of the written Word. After all, the great and glorious promises are precious because of the preciousness of our Lord and Saviour, Jesus Christ, for they are written that we may know Him and the power of His salvation.

As we read the Word, we find that the Saviour is precious

with God who witnessed to his dear Son in Matthew 3:17: "And lo, a voice from heaven, saying, This is my beloved Son, in Whom I am well pleased." And this is but re-affirming the prophecy of Isaiah 42:1—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles." This truth is attested by Peter when he speaks in chapter one, verse nineteen, of the precious blood of Christ, precious because it was sinless blood. It was also divine blood as we read in Acts 20:28—"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." The 16th Psalm declares that it was incorruptible and in Hebrews, the ninth chapter, we find that His blood is declared to be glorious, for Christ made a perfect sacrifice for the sin of mankind.

Then to the believing heart Christ is precious. His equal cannot be found among men and when a heart receives Him, he cannot be taken away or destroyed, but enters in with a desire to enable that soul to live the ever-victorious life through Him. Unto ye, therefore, that believe, He is precious, but surely the Word that attests Him will also be precious because it is the written record given by the Holy Spirit and attested by the oath of God, for we read in II Corinthians 1:20—"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

PROMISES

As we look at the promises, let us face them remembering that they are based upon four pillars: first, God's justice which will not suffer Him to deceive; second, God's grace which will not suffer Him to forget; third, God's truth which will not suffer Him to change; and fourth, God's power which will not suffer Him to become incapable of fulfilling His promises.

Surely His promises are precious, dripping with myrrh and aloes of His gentleness brought to us in the golden vessel of His book, which we call the Bible. Through these words we hear the wistful voice of God calling upon us to yield our hearts to Christ and to depend upon His precious promises. It has been well said, no man has ever found a promise fall below his expectations. The fulfillment may outrun the promise, but it never comes short of it.

First, consider the number of the promises. The Bible is filled with them from the very beginning. The first word spoken to

man the creature was a promise of dominion; then the first word to man the sinner was the promise of redemption, and the Bible closes with the promise "Surely I come quickly." So all the way through the Book, the promises are scattered like the daisies in the summer meadows. Some writers declare there are between thirty and thirty-five thousand promises in God's Word.

Second, the variety of the promises. Dr. J. Ritchie Smith says, "They are suited to every occasion, every experience, every need. Under whatever conditions a man may be placed, there is always a promise to bring courage and cheer to his heart, a promise that speaks to him by name."

Third, the word "promise" means more than the word "wish" which is often used in our modern day as synonomous with "promise" but this word carries no weighty significance. The word used in the New Testament has a far larger, and vaster content. The promise of the Lord has a three-fold purpose. It is given to reveal an ideal, to enkindle an ambition and to inspire a hope. Take any promise in God's Word and you will find that it has this three-fold ideal revealed. Look at the promise—"Come unto Me all ye that labor and are heavy laden and I will give you rest." The ideal revealed is the restful life, but as one contemplates this thought, his ambition is kindled and his soul covets such an inheritance, but the soul is not satisfied and so the promise inspires a hope and we read the inspired word: "His divine power hath granted unto us all things that pertain unto life and godliness."

Fourth, the Bible has been called God's chest of promises, and these promises are yea and amen, in Christ. As we look upon them and believe them, we can face the testing experience of life and with the trustful faith of Judson of Burma, when things were at their darkest in that mission field, and some one said, "What are the prospects?" his reply was "As bright as the promises of God."

There is a lofty purpose back of the promises because, through them, God would make us partakers of the Divine Nature. This means participation in the heavenly life. The believer in Christ becomes holy as God is holy. Here is the amalgum of holiness and love. God's power and God's love are brought to us through costly means, for back of the promises is the gift of God's Son. His incarnation meant that God has entered human flesh, and because He entered human flesh, through Him we may become partakers of the Divine Nature.

Not only the lofty purpose and the costliness of it all are testified to in God's Word but the way by which the soul can accept the Divine gift is revealed. The only condition of receiving is

the opening of the heart to Him. Without God the heart is corrupt. The only method by which the heart can escape the corruption of sin is by receiving Christ, and the man either escapes from the lusts and evil of this world through Christ's sacrifice or he will be destroyed by evil. The soul hid with God in Christ flees from the corruption of this world like Lot did from Sodom. A new nature has been given and, as sheep hate the slime pits loved by the swine, so the saved one will haste from the corruption of sin while the unsaved will seek for it. The believer can weaken his life and stultify its growth by not fleeing from the evil of this world. One receives the new life by simple faith, but he can not keep it without obedience to God through Christ and in the power of God's Holy Spirit.

PARTAKERS

Of what? Of the Divine Nature. Notice the word "'whereby." This word points to all the words written in the preceding part of this sentence. The precious promises are great and glorious in their worth and outlook, costly because given to us through the sacrifice of our Lord Jesus Christ and are meant to call us into a life relationship with God. "That through these ye might become partakers of the Divine Nature." Likeness to God comes through receiving Christ into our hearts. When the old heart of sin is taken away as we read in Ezekiel 36:26—"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—and the heart of flesh is given, then through the promises the soul is inspired, sustained, cheered and strengthened on its heavenward journey. Paul declares that we are saved by hope, and hope feeds upon the promises for upon them faith and hope alike rest. If the promises were not from God, the foundations of our life would be destroyed. In them we can live and move and climb to the heights of glory. They reveal to us the face of Christ and enable us to grow in His likeness.

The promises are also given to enable us to be partakers of the Divine Nature, and in II Corinthians 7:1 we read: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The process which God employs in bringing a soul out of darkness into light is through the instrumentality of the precious promises. The Divine medium is the attainment of Christ; the

efficient cause is the Holy Spirit and the human element is a yielded will. Mr. Moody said, "I challenge any infidel on the face of the earth to put his finger on one promise God has ever made that He has not kept. The idea of a man standing up in the nineteenth century and saying he cannot believe God! My friend, you have no reason for not believing Him. If you say you cannot believe man, there would be some reason in that, because men very often say what is not true. But God is ever true and never makes any mistakes. "Has He said it and shall He not make it good?" Believe in God and say as Job says: "Though He slay me, yet will I trust Him." Some men talk as if it were a great misfortune that they do not believe. They seem to look upon it as a kind of infirmity, and think they ought to be sympathized with or pitied. But bear in mind that it is the most terrible sin of all. That is the origin of all sin, and the damning sin of the world. That is the very root of sin; and the fruit is bad, for the tree is bad. May God open our eyes to see that He is true, and may we all be led to put our fullest trust in Christ.

"But if you still this call refuse,
And all His wondrous love abuse,
Soon will He sadly from you turn."

PARTNERSHIP

"What a glorious change from the old life to the new! Former things have passed away. The old nature with its cravings and power is gone, for with the new birth comes a new nature and the one who has experienced the regenerating work of the Holy Spirit is dead to the old nature just as a butterfly is dead to the grub nature that ruled it when a caterpillar." This is a quotation from a religious journal that reaches a multitude of people. This is not true, and as Dr. Biederwolf says, believers frequently find themselves in doubt because they fail to appreciate the real truth of the matter. Thinking that regeneration means instantaneous death to the old nature or a speedy eradication of it, one is surprised to find it manifesting itself again and again. Then he is in danger of yielding himself to the Evil One who keeps insisting that he was never born again. The testimony of both Scripture and experience is that the old nature continues to breathe. It does not sign a quit-claim to the soul when the new man enters, but a lively conflict ensues. So we need to put on the whole armour of God in order that the old man may be kept under through the all-conquering strength of Christ.

The apostle Paul calls the old nature, "the old man, or the flesh." "Flesh," says Mr. F. B. Meyer, "is Me-ism."

There are four steps in a life that partake of Christ on the way from the cross to the crown. I quote these from Dr. Biederwolf.

First, Crucifixion. "Them that are Christ's have crucified the flesh with its affections and lusts. Here the verb is in the aorist or past tense and it is spoken of them that are Christ's. When did you crucify your flesh? When the blessed Christ Himself in the likeness of sinful flesh was nailed to the cross.

Second, Mortification. "If ye, through the Spirit do mortify the deeds of the body, ye shall live." Here the flesh in the believer is recognized as life. To mortify literally means to cause to decay.

Third, Transformation. The apostle writes "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Growth into Christ's likeness is not produced by self analysis but through the Holy Spirit's power.

Fourth, Dedication. Growth is gradual but there should be a constant yielding of ourselves as we find in Romans, the sixth Chapter, in which several times the believer is urged to yield his members. Thus one partaking of the Divine Nature will grow into the power and beauty of the Christ Life. As we go on in partnership with Christ, we more and more realize that He is the source of grace, the conservation and the consummation of spiritual life, and as we read the Word, we are more and more amazed at the boldness of it. While we find that there are many promises given to individuals, groups or nations, yet to the believer all of these are his in a particular or general sense that as a partner with Christ he is one who participates in the Divine Nature. Because his sins are pardoned, he has peace with God and eternal life is his portion.

POWER

Now as we come to the wondrous power made possible to the believer through the promises of God, it will help us to think of how unfailing those promises of God are as we read King Solomon's word at the dedication of the temple, I Kings 8:56, "Blessed be the Lord, that hath given rest unto his people, Israel, according to all that he promised: there hath not failed one word of all his good promises which he promised by the hand of Moses his servant." Then as we become more acquainted with the purpose for which the promises are given, we are enabled to pass from

doubt into full confidence of the faith. Surely each believer should not only be acquainted with the promises but have them as his daily equipment for the sustenance of his spiritual life; not only should he be undergirded by them but use them daily as the weapons of his warfare, because a prayer based on the promises cannot fail. Many of us are failing in our spiritual living because we know so little of God's Word that the Holy Spirit has few weapons with which to help us wage our warfare. Think of the boldness of Jeremiah—"Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us." (14:21)

When one enters into the born-again life and he finds his heart changed through belief in the power of Christ, he should not stop there but depend upon God's promises in all the testings of life. What a blessing to know "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it" (I Corinthians 10:12, 13), for here the believer is promised a way of escape even though he be in stormy seas of testing or wearied and crushed down by the burdens of life. In Matthew 11:28 Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," or in the loneliness of life our Lord has told us that He has said, "Lo I am with you alway," and here in the same verse all power for all times in all places was given to the one commisioned of God. Right through the journey, from start to finish, the saved soul finds promises that will meet every experience of life, even to the end of the way, since a home is promised—"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (II Cor. 5:1).

One of the most striking pictures in "Pilgrim's Progress" represents Christian and Hopeful prisoners of Giant Despair in Doubting Castle. With his grievous crabtree cudgel he had beaten them fearfully, so that they were not able to help themselves, or to turn themselves upon the floor. There they lay, half dead, without light or food or drink, from Wednesday morning until Saturday night. On Saturday night, about midnight, they began to pray, and continued in prayer until almost break of day. Then suddenly Christian broke out in passionate speech. "What a fool am I, thus to lie in this dungeon, when I may as well walk in liberty. I have a key in my bosom, called Promise, that will, I am persuaded, open

any look in Doubting Castle." And he tried the key and found that it opened the lock of every door and gate that barred their way, and soon they were at liberty.

Dr. Torrey once asked a lady why she was not a Christian. "Because I do not believe in the promises," she said. He replied: "I should like to know one single promise in the Word of God that you have tried and found untrue;" to which she answered: "My husband was very sick, and I asked God to restore him to health. I believed He would, but my husband died. Did not the promise fail?" Dr. Torrey said, "No; the promise did not fail. Are you one of those people to whom the promise was made?" "Wasn't it made to all professing Christians?" was the answer. "Certainly not," he said; "God tells us exactly to whom He makes this promise." And opening his Bible at the First Epistle of John (3:22), he read—"Whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." Were you keeping His commandments and doing those things that were pleasing in His sight?" "No, Dr. Torrey, I was not," she replied. "It did not fail, then," he answered; "did it?" She saw her error and came back to God.

One of our writers has summed the matter up in this little poem:

" 'The way is dark, my Father, dark and drear;
My feet are weary and my soul oppressed;
I faint beneath the burden that I bear.'
'Come unto Me and I will give you rest.'

" 'I fain would come; but oft my wandering feet
Turn from the narrow path that leads to Thee;
For blinding are the storms that round me beat.'
'As thy day is, even so thy strength shall be.'

" 'So chill the wind, so barren is the soil,
So weary am I that I fain would cease
From scattering seed. It seems a fruitless toil.'
'Plant thou, and water. God shall give the increase.'

" 'Appalling shadows gather round my way;
Lost in the darkness of a starless night,
Perplexed, bewildered, I may go astray."
'The Lord shall be thine everlasting light.'

" 'Foes press me round. My heart is filled with dread
And earthly terror, as my way I wend;
Must I alone this fearful pathway tread?'
'Lo, I am with you alway to the end.' "

AN APPEAL

I wonder if you have ever heard of a wonderful book that is kept of the "Next of Kin" properties and monies waiting ownership. There is such a book published in England, and how eagerly its pages are scanned by those who think there might be something for them there! An English minister relates an incident which occurred in his household some years ago when a maid in the home was greatly excited by finding her name in such a book.

The promises of God are great and precious but they are like the properties described in that book, often unclaimed and unknown though more priceless than the gift of the world. May you be led to lay hold of them even as you see in the picture of the servant girl the very way to do so.

The first step is we must know and read our Bible to claim them. Here is a gracious promise: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isaiah 43:25). Now put that beside "He that cometh to me I will in no wise cast out." O, the wonder then of forgiveness, reconciliation, redemption, peace, keeping power, love, love of service, and an eternal home set forth in the precious promises!

The servant spoken of in the English home would never have received the properties that were hers if she had not known, then believed, then established her claim in order that she might prove that she was the right person to receive it. So her faith was rewarded and she at once gave notice that she was leaving service and went away, possessing by faith her inheritance. Under the law of the land, it is ofttimes a long and tedious process to enter into an estate that belongs to one, and there is need of patience; so we find in Hebrews an appropriate gallery of Old Testament saints who possessed the promises by faith seeing them far off and enduring "as seeing Him Who is invisible." Many fall away and lose all their joy and assurance by not fully relying upon God.

"God hath not promised skies ever blue,
Flower-strewn pathways always to you;
God hath not promised sun without rain,
Joy without sorrow, peace without pain;

But He hath promised strength from above,
Unfailing sympathy, undying love."

I urge you this day to believe the promises so great and precious that ye may be partakers of the Divine Nature and enter into the fulness of a life partnership with God and participate in the glorious spiritual heritage that is ours through Christ.

Vir Haben Ein Lift

By DR. C. OSCAR JOHNSON
Minister Third Baptist Church, St. Louis, Missouri

"And I, if I be lifted up from the earth, will draw all men unto myself."—John 12:32.

Some years ago, it was my privilege, with a traveling companion, to spend some time in Europe. Our first country of interest was Germany, and arriving at the railway station one day, at Hamburg, we were ushered to the reception room to find a line of taxicabs and hotel buses awaiting us.

My attention was attracted to one bus, which carried on the side, a very strange slogan, evidently intended to attract American and English tourists. The sign on the side of the bus read, "Vir Haben Ein Lift." It is clearly evident that this conglomeration of German and English was intended to attract those who might be able to understand a little bit of both languages. In England, an elevator is referred to always as a "lift." The hotel understood that having come from either the United States or England, an elevator in the hotel would be an attraction to prospective customers.

I decided to investigate and go to the hotel where they had a "lift."

I have thought of that experience many times, and this morning I would like to take that sign from the side of the hotel bus and hang it in other places, which likewise could say to all the world, "Vir Haben Ein Lift." Surely we need always something or some one to lift us. The tendency is always downward. The toboggan to degradation and destruction seems often greased, so that one goes so quickly and so surely downward, that the advertisement of a "lift" is an important one.

Skiing is a very popular pastime in the countries where snow is plentiful. Skiing, itself, would be most delightful were it not for the long climb back up the hill, before one can slide down again. To overcome this, we have called upon modern invention to construct elevators that pull the playing young people again to the summit, after they have enjoyed the thrill of sliding down.

Humanity has often been on the ski that is headed toward the precipice and too seldom do we readily climb the heights. It

is my desire to challenge you to higher levels and tell you that there are elevators which will, if you will allow them, take you up many stories, higher and higher, as you may desire.

We are admonished by the Lord, through His Word, to set our affections on things above; to seek ever the things which are at the right hand of God; to think higher thoughts; to live nobler lives. A helpless generation stands in front of this challenge and wonders again and again how can I ever do it. The Psalmist must have had something of that kind in mind when he said, "I will lift up mine eyes unto the hills, from whence cometh my help." It seems to me the Psalmist stood in the valley, contemplating the beautiful hills beyond, dreaming of the exhilaration which would be his, if he only stood on the top of the hills, so he asks the question "Whence will I receive help to climb the hills. How can I make that long journey up the mountainside until I am on the summit."

It is, therefore, most encouraging that we can announce "Elevators!" "Elevators!" "Vir Haben Ein Lift." Going up? Going up? And while the great American gesture may be to indicate with our thumb on the horizontal, a desire to go in either direction where some kindly motorist may be kind enough to take us, I would like to suggest that we point with our thumb "up" and then indicate to this generation "Vir Haben Ein Lift."

I would like, first of all, to hang this sign over the mantelpiece of a little humble fireplace, in a little humble home in the hills, where a young lad used to play and roll laughingly upon his pallet from early morning to late at night, where a dear old-fashioned couple used to enjoy the antics and frolicking of three children. At Christmastime, especially, by this fireplace stockings used to be hanged in preparation for the coming of Santa Claus, and the old fireplace where the leaping, laughing flames used to go like forked tongues up the chimney, but also is giving warmth into the living room, of this little home.

I would like to hang this sign just beneath the old-fashioned clock, nearly a hundred years old, ticking away the time, hour by hour, moment by moment, and it seems I hear it now ticking away the very phrase of this subject . . . "Vir Haben Ein Lift." And in this home there was an elevator, not one that was constructed by any steel manufacturing concern, but one that was built out of the love of two people for their children and like the kindly mother-bird teaching her young to fly, they put their strong arms underneath them and let the little ones feel the upward lift of a father's love and a mother's deep devotion. The lift in this

humble home was one that will always remain with the children who grew up in the atmosphere of such devoted parents. My friends, if we do not have elevators of this kind in the homes of America today, we can never expect anything but that our children will more easily find the toboggan that takes a downward slide toward the dismal depths, of a waiting doom.

It was characteristic of the father in that home to be all the time giving his son and his daughter a boost. Once upon a time, he took his lad to see the circus and when the throngs lined the sidewalks so thick that the lad could not see, either above or between, the father looked down and said to him "Son, you can't see down there, can you? Just wait a moment." And instantly with those great arms of his, he swung the lad up astride his neck and then the boy in great glee, shouted, "Here comes the parade. Oh Daddy, I see the elephant. Here are the monkeys, Daddy. I see the lion. Here's the tiger." All the time the father was not concerned in seeing the parade himself, being content that he lifted his son until he could see. That was an indication of the principle by which the father lived his life; willing to say always, "My Boy, it doesn't matter if your heel on my shoulder presses my feet into the mud below, just so you can see farther and do more than I have done." What a "lift" is that conception of a father's relationship to a son! What a lift it has been in the life of that boy through the years to remember that his self-denying and self-forgetful father and mother put themselves underneath him to lift him higher that he might see farther. The memory of this home was not one of luxury, nor of magnificent shelves filled with long rows of books, in fact, very few books, namely, the Bible and the dictionary comprised the reading material which was offered in that humble little house, and yet such a lift came from the attitude in the home toward education and learning, that no barrier was ever allowed to come before the children desiring to have an education.

So, may I take this sign from the side of the bus in Hamburg, and hang it once more over the entrance to a little red school house, two and one-half miles from the home, where the lad had been born and had reached the age of six. On that morning when the old-fashioned school teacher stood with a little hand-bell, calling the children from play to the first session of school, even the ringing of the bell seemed to say "Vir Haben Ein Lift," "Vir Haben Ein Lift."

The little chubby lad, little dreamed as he entered the door of that little school house, what this sign might mean. In those

days, the method of teaching was very different from today. Every girl and boy must learn his a-b-c's and while the learning of these characters seemed meaningless, some of us have lived to see that these twenty-six little characters, when once we became acquainted with them, were in reality elevators upon which we have ridden out of the depths of ignorance and superstition up into the heights of knowledge, past and present. We have been made a part of all of those who have lived. We have been able to hear the voices of men from the printed page, because we learned the art of reading. What a "lift" education has been and what a "lift" in that little country school, was the life of that old teacher, who not only taught the book, but by his life too joined the father and mother in the "lift" toward the higher and better things of life. These teachers, as well as these parents, have really put wings upon the souls of men and women as they have soared to higher heights and have been able to cross over the dangerous caverns into which other souls have plunged.

From this little school, on to other schools and colleges, the "lift" continues, and the elevation in the realm of education was an accomplished fact until one day, with cap and gown the boy from that little home, heard the president of a college say, "I congratulate you, sir, upon having attained this degree." What a "Lift." What a distance! What a height compared to a little barefoot boy, who so long ago began to get aboard the elevators that were on their way up.

But we have to consider this morning, more specifically, a third place where this sign may well be hung, and aye, may best be hung.

I should like to hang it over the entrance to the little white church in the valley, and as the bell in the steeple rings out on Sunday morning, it seems to say, in well modulated tones, to be heard for miles and miles, "Vir Haben Ein Lift." "Vir Haben Ein Lift." And is there one, who for one moment doubts the fact that in this day of ours there has been any greater lift to the life of mankind than the message of Christ through His church. These little white buildings that dot the countryside are the greatest elevators this country has ever known. Simple and rude may be the structure, but its message is like gold and silver . . . aye, more precious than exceeding precious stones. The message the church has is the message that this world needs today and will need tomorrow and forever, because it is the one lifting power where men need most to be lifted.

This first lift came in the early morning of the life of the lad,

of whom we speak today, when this devout couple said to him, and to the other children, "you are not all flesh and blood, and you are not all head, remember you have a heart, you have a soul. We want you to know Him, whose we are and whom we serve; we want you to catch His Spirit and to follow Him in His Way, whatever else we may leave you, we want you to know God . . . we want you to follow Christ."

It is important to remember that three times every day, this home served a very simple but substantial meal and each of those times a ceremony preceded the eating. A ceremony which greatly impressed the young lad, of whom we speak. When all were at their place around the table and had gotten quiet, the head of that house folded his hands, and reverently bowed his head, closed his eyes and talked to some one whom the boy could not see. But now and then daring to peep a little bit while his father talked to this strange, invisible one, upon the face of the father he saw an expression of confidence and of glory, as if he conversed with the Infinite, and indeed, that is what he did. He believed in God. He called upon God to bless and in that little ceremony before each meal, the children of that household were gradually, but surely, placed upon an elevator that took them up out of the realm of selfishness and ingratitude, and dismal and awful quagmires into which many have fallen.

But one day, realizing the importance of help in the line of spiritual elevation, he said, "we must find our way to a Sunday school," and four miles distant the little white church stood among the trees in the valley. And the children in their Sunday best marched in to learn their Golden Texts, to hear hymns of the church and to hear the teacher tell the story of God and His dealing with men, and ultimately, of the final revelation of Him who came to be our "Elevator" from death to life.

Then, because of his conviction, of the need of a church closer by, he led in the erection of a house of worship near enough so the people from the hills and countryside could come and worship and learn in order that they too might know the way up and that boys and girls could get on the "elevator" and be lifted up until they could know the will of God and the way of God.

We, today, are thinking about our message to the world. What does the church have? Is the church impotent? Is the church on the way out? Have we failed? Can it be done by some other organization? Is there something distinctive which we have to give to the world? I have no hesitancy in saying "Vir Haben Ein Lift" and the "lift" which we have as followers of Christ is some-

thing that no other organization can even claim, much less demonstrate, for I am reminded now that the text which we are using this morning is from the lips of Jesus who calmly said "And I, if I be lifted up from the earth, will draw all men unto myself." I am well reminded too, that the occasion of this text was when certain Greeks sought to break through the circle of His own intimate followers that they might have an audience with Him. Surrounded by His own disciples and a few of his Jewish followers, it was hard to get at Him, and the Greeks having journeyed a long way, made an effort to get to Him. They could barely see Him, much less speak to Him, but upon making the request to Philip, and Philip relayed the news to Andrew, and together they told Jesus. The strange reply of the Lord is this text, that the time would come when He would be lifted up out of this circle of racial limitation, until all people of all races and lands and colors, might come to know Him, and be drawn upward to Him.

In that spirit this morning, I call upon the followers of Jesus, to herald the news again to the world on the toboggan, that is rapidly and dangerously going down the decline toward ruin and destruction, call to them "Vir Haben Ein Lift." We have an "elevator," we have One who is able to drawn "all men unto Himself."

This is true in every realm of our lives. The message of the Church has a lift for men, physically. It has been said, and I heartily agree, if I knew there were no life beyond the grave, if this life were all, if there were no heaven and no hell, I would still rather live a Christian life than any life I know. It has fewer regrets, more joys and a greater "lift" in it, than any other life of which I have ever heard or ever experienced.

This life in Christ is a clean life. It is a life worth emulating. It causes men to abstain from those things which harm, and to the athlete, to the young man and young woman we can say, "we have a 'lift' out of the realm of weakness and sickness and bad habits and dangers that come from those, into the realm of health and happiness, which young people so much need, if they are to face the problems of this day."

We have a "lift" into the realm of clear thinking. This is true always of the program of Jesus. "He spake as never man spake." His teachings are beyond the teachings of any other. He lifts by the things he taught. Men were drawn to Him because of His message. They are still drawn to Him, because of His message. The lifting power of the message of Jesus is one of the great things of this world.

This gospel, wherever it is preached, lifts men up. It clothes the naked cannibals, and sends them out and in their right mind. It clothes the man possessed of a wrong spirit and sends him back to his own community to tell the story of the mighty lifting power of the Son of God. It drives the darkness of ignorance from the minds of the races of the world. It is a marevlous message with marvelous power to lift men up from the degradation in which they find themselves without this lifting gospel of our Blessed Lord and Savior.

We have also the evidence in many places, of what has happened where this gospel has been preached. If you would journey to Africa, to India, to Assam, to Burma, to any of the countries where the gospel has gone through the missionary's life and message, you will find that over there we can say to them, in their language, "Vir Haben Ein Lift."

But the greatest lift that we have to give to men and women is in the realm of the moral and spiritual. After all, it is not so much the body and the mind, it is the heart and soul of men that need to be lifted, and there is no message in all the world that can lift the human soul as does the message of Jesus Christ. His message is one of love, one of forgiveness, one of healing, one of hope and all through the world the message has gone, "Vir Haben Ein Lift," and where men have yielded their hearts to this message, they have found that their souls take wings and they rise up to live and to be men after God's own heart. It is important to remember that Jesus said "that he would draw all men unto Himself." That seemed a tremendous order. How did He ever mean to do it? He meant to go into partnership with you and me. The topic we are using this morning is "We have an elevator." True! The elevator is Christ. He is the drawing power. He is the One who lifts. It is in cooperation with Him that we, ourselves, can enjoy the benefits of this great and glorious power which came through Christ.

His hope is that through the power of His message and the power of His Holy Spirit, whom He promised to send when He went back to the Father, we might go out and tell the world to get on the elevator which has been provided and that their feet would be removed from the slippery places to the solid position, in which they would rise to greater heights and live more noble lives.

How is He to do it? By charging each of us with the power to lift other men that their feet may be upon the Rock of Ages.

From my boyhood, I remember a little red horse-shoe magnet

that used to hang over the mantel. It seemed to be a rather precious possession of my father's, but occasionally, I was allowed to play with it on rainy days when I was hard to entertain. How many times I have thrilled to see needles, which I had dropped into the cracks of the floor, rise out of the cracks and catch hold of the magnet which I passed over them. Then I have experimented to see how many needles I could have hang on to this magnet, one hanging to the other . . . sometimes, one, two or ten, I might be able to hold with the power which the magnet possessed. Then larger objects, tacks and nails were picked up by this magnet, but there was certain material it could not attract. They seemed to be absolutely immune to any appeal or any power from the magnet. So it is with human life. Some people do respond to the drawing power, or lifting power of God's elevator, but others do not. They are immune, they will not yield and with all the effort and all of the power, still some are not "lifted" because they will not get on the elevator.

Some years ago, just after the war, I was privileged to go through a great shipyard, where during the war several of the warships had been built, cruisers and others. Fifteen thousand men were still working in this ship yard. A Deacon of the Baptist Church was showing me through and while passing along I discovered a great carload of scrap iron, bent and twisted and rusted and broken, all sizes, little and big, all kinds, all forms and shapes. Just back of that car there was another car, upon which a little house with a great crane extending out from it, and at the end of the wire rope a small contraption, called an electric magnet. I stopped long enough to see a miracle and the miracle was that when the magnet was brought over until it touched this scrap iron, and the current was turned on, life came to this lifeless, rusted and twisted and bent bit of iron, until with three or four trips the entire car load had been removed to where they wanted it. It was a marvelous sight. I said to the deacon, "I have seen a miracle today." He said, "What do you mean?" I said, "This is a story, this is a parable, a true story. That car with the scrap iron represents the human race. For is there anything more broken, more twisted, more bent, or anything more dilapidated after all than the human race." How many of them have gone down on the toboggan? How many of them have never gotten on the elevator? There they are, all kinds of them, and thousands upon hundreds of thousands of them, and God, Himself, has desired to lift them out of this awful condition. "This crane," said I, "represents the cross and the little instrument on the end, we call a magnet, we

will say represents the Living Son of God, and in that He hanged upon the Cross, He came down until He touched mankind at the heart and when He did, the Power of God in His Son brought about a miracle and the human scrap heap began to move like the dry bones in the valley and they have been liftted toward God. This old world since Jesus came has known the pulling power, and the lifting power, of this great and glorious Christ, who said, "I will draw all men unto me."

But as I close I must bring this personal word to you. Not all of the pieces of iron caught hold of the magnet. . . . Oh no, just a few, but once these, having caught hold, immediately possessed the power to grab another piece, until clear down, many feet below the magnet, other pieces were hanging on to each other, until they unloaded the car. That is the method of the advance of the Kingdom. We do have a "lift" and having been lifted yourself, you should be charged with the power to lift somebody else. That is the hope that the Son of God has in fulfilling His statement "I will draw all men unto myself." Having drawn me, He lets the power flow through me, until I may touch somebody else and draw them to Christ.

Let us hang this little sign over the church of Jesus Christ and announce to the world, "we have a lift that nothing else in the world can have." It has been divinely commissioned to tell the story of God's marvelous love and lift in His son, Jesus, who was lifted upon a Cross, "to draw all men unto Himself."

The Transcendent Greatness of Jesus Christ in the Universe

By DR. J. C. MASSEE
Internationally Known Evangelist

The first premise and the final fact in the Cosmic philosophy of the Holy Spirit is the presence and finality of Creative Personality as the revealing source of and reason for all things that are. Upon this premise he predicates his testimony concerning the character and the work of Jesus Christ. All the revelation of the old Testament proceeds from the assumption of God the Creator. There is no antecedent effort to prove the existence or nature of God. The Bible proceeds at once upon the assumption that God is—and its entire revelation proceeds from and is governed by that assumption. The substance of all Hebraic (O. T.) philosophy is expressed in a Sylogism: "God is. I am, Therefore the fear of God is the beginning of wisdom." That is Creative personality, God, is responsible for created personality, man, and created personality, man, is responsible to Creator personality, God. But man is revealed simply as the climax and crown of Creation—He is highest in Creation and is given authority over all Creatures. Psalm 8.

At this point the New Testament takes up the Narrative. In the (O. T.) "In the beginning God, Gen. 5. In the (N. T.) In the beginning was the Word and the Word was with God, and the Word was God. By Him were all things made." John 1:16 (Moffat—through Him all existence came into being").

Then at once Creative personality is ascribed to Jesus of Nazareth—the Christ. He is God—the Creator. There is an Apostolic Chant in unison—crowning him with all authority—making him Lord of Lords and King of Kings.

And this transcendent greatness of Jesus Christ is by no means confined to the realm of grace in redemption. Specifically and fundamentally he is declared to be Supreme over all in the Universe. Weymouth's translation of the New Testament lifting the ordinary and common place renderings into the realm of modern speech—confronts us with statements concerning the greatness of Jesus Christ overwhelming in the deepest and truest sense.

As a result of his Self-emptying as manifest in his death on the cross in order to provide redemption for men from sin, Christ Jesus is highly exalted, and given a name above every name. That at the name of Jesus every knee should bow, of beings in the highest heavens, of those on the earth, and of those in the underworld, and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father. That is the proclamation of the transcendent greatness of Creation personality in relation to all Created personalities.

But that is by no means the limit of His Supreme and eternal greatness.

In His letter to the church in Ephesus Ch. 1:15 to 23, Paul by the Holy Spirit again exalts him to the heavenly realm—"high above all other government and authority and power and dominion, and every title of sovereignty used either in this age or in the age to come. God has put all things under his feet and has appointed him universal and supreme head of the church, which is his body, the completeness of him, who everywhere fills the Universe with himself." He fills immensity of time and of space and is transcendent over and imminent in his Creation, the physical universe. Remember—that this description given by the Holy Spirit is of One whom we knew in the limitations of time and space, as Jesus of Nazareth. One in whom Creative personality emptied himself to the limits or confines of Created personality—and as God wore a garment of flesh and dwelt among us as Immanuel.

But we are not permitted to rest here. In his letter to the Colossian Church, Paul, being again guided by the Holy Spirit writes: "Christ is the visible representation of the invisible God, the first born of all creation, for in Him was created the universe of things in heaven and on earth, things seen and things unseen, thrones, dominions, princedoms, powers—all were created and exist through and for him. And He is before all things, and in and through Him, the Universe is one harmonious whole."

CHRIST'S GREATNESS IN CREATION

Thus we are advised that the Eternal, through the Eternal Son brought into being all things that exist. The whole Cosmic order is vitally related to Him as its source and reason for being. No language could be comparable to this, all things exist in Him, and through Him, and for Him. Here is the extravagance of eternal madness or of eternal sanity.

My mind at least cannot escape the stupendous implications of so startling statements: "He fills the Universe with Himself—" and through Him the Universe is one harmonious whole."

SUPERNATURALISM VS. NATURALISM

Fundamentally the conflict between Paganism and Christianity is the conflict between Naturalism and Supernaturalism. Christianity proposes a Cosmic philosophy which presents personality as the origin and control of the Universe and all its forces and manifestations. This all naturalistic theories of the Universe, deny.

Hebrews 11:2 strikes a death blow at all Evolutionary theories of Creation in its statement "Through faith we understand that the world came into being by the Command of God, so that what is seen does not owe its existence to that which is visible."

Now, in the realm of human thinking there are four possible postulates as to the origin of Matter, therefore of the Universe:

The Eternity of God—Creative personality
The Eternity of Matter
The Eternity of God and Matter
Spontaneous generation.

Christianity boldly affirms the first. *God is*: All things that exist came into being by the Word of God. But we add to it that Jesus Christ, in whom the fullness of the Godhead is settled bodily is the agent in Creation. He is the explanation of all Creation. He is the reason for all Creation. He is the harmonizing power in all Creation. He is the reconciling energy in all Creation. Through Him, and unto Him and in Him, all things are held together. *Energy* is the word scientists use to explain the origin of all substance. Matter is but compacted energy. Sir Oliver Lodge is quoted as saying that matter is a knot in the flowing stream of Energy. Very interesting! But what energy? Mechanical? Chemical? Electrical? And what the source of this that ties itself into knots, and then manifests its presence and creative power. If it produces the physical Universe it must also sustain the Universe—and that means Eternal and universal resources never defeated—never hindered! Christianity boldly presents Creative Personality as the energy in Creation and in upholding of Creation. And more specifically it affirms that this Creative personality is Jesus Christ —Who "fills the Universe with himself," and, "makes the Universe one harmonious whole." This is the significance of the Self-Emptying of Christ.

Light? Christ is light—the outflowing energy of what he is. In heaven there is no need for light of sun or moon. The lamb is the light thereof. God and the lamb. What is gravity? Christ is gravity—that is the energies of Creative personality released through Christ hold the Universe together. Here is energy—self

producing and operating continuously upon all it has brought into being. Here is the Christian answer to the problems raised by supernatural manifestations—miracles—in the realm of the natural.

Creation is not a finished act, nor is it static. Creation changes form. Its creator changes not. Christ is the Catalytic agent who though he changes not, produces in and from himself all the changes that give the Universe its infinite variety, in form and color.

One day he said to His disciples "My Father worked hitherto—(till now) and I work!" Creation goes on!

May this not explain the wonders that Astronomers are now and then presenting to us—in the discovery and location of new stars and planets out in illimitable space. Were they always there awaiting discovery— or are they new Creations? Thirty-five years ago a book by Dr. Crane "The Religion of Tomorrow," had a wide reading. Its fundamental theory was that the final fact of the Universe is Personality. In one of his discussions he declared that the "Many Mansions" of John 14 were stars or planets. That Christ as Creator was engaged in preparing these heavenly bodies as homes for the Saints. Each family is to have a Star or Planet home. A few years ago Dr. Campbell Morgan on the Winona Platform, expressed a similar view! What a conception! What homes! What scenery! What a backyard view for the humblest Saint—only to open his eyes upon a Universe dipped in glory—and learn at last what David saw when he wrote "The heavens declare the glory of God." What hinders me from believing that if my Lord needs a new world to accommodate some family of saints he can lift his hands and push back the curtains of space, and call it into being! Paul writes to Timothy of the Gospel of the Glory of the Blessed God. The word "glory" should not be translated "glorious." It does not mean splendor. Glory—is here the Emanations of personality, that is, it is the released energies of God—directed toward redemption of man from sin and his restoration to harmony with God and the whole harmonious Universe.

ONLY THE SAINTS CAN KNOW

Now all this is utterly beyond the carnal mind. It is foolishness to Culture an offense to religion. Solomon—whose wisdom was limited to the realm "Under the Sun" could never have understood. Such knowledge comes only through a divine illumination of "the eyes of the heart, of the Saints in Christ Jesus that they may know the hope which His Call inspires; the wealth

of His glory in the Saints and the transcendent greatness of his power in the believers in Christ Jesus."

As Christians, we are permitted to measure our present position, possessions and anticipations by God's estimate of Christ and that measurement is not for the purpose of the shrinkage of our self esteem, but for the expansion of our confidence in Christ and the increase of value put on our individual personalities: Heirs of God—and joint heirs with Christ!

Behold Him, One on Earth in a garment of flesh. Now seated at God's right hand in the heavenly realm high above all—the object of adoring worship of every created thing in the Universe. Revelation 7:9-17 gives us some faint realization of our inheritance as Saints of God in Christ. The throne is set. The lamb is in the midst of the throne. About it the four and twenty Elders; the white robed throng that no man can number, and all the angels!

Who are these white robed ones—and why are they there? They are those whose garments are washed in the blood of the lamb and they are there *in heaven* because He is there *on the throne.* Ours is an exalted estate. We are united to the King. We are joint heirs with the Highest. In the Ephesian letter calls especial attention to the transcendent greatness of His power in the believer in Jesus Christ. The value and the dignity of the Christian and of the Church are to be measured only by God's estimate of Christ, our possessions, position and anticipations are confirmed by Christ, in us the hope of glory, that is the hope of the successful issue of God's releases of His redeeming power—are limited to Christ in us.

CHRIST THE PRESERVER

At this point let me link two statements of scripture: II Cor. 5:16 and Col. 1:18.

We are ministers of reconciliation, but the reconciliation of what? We are accustomed to think only of man's reconciliation to God through Christ. "God was, in Christ, reconciling the world unto Himself not reckoning unto them their trespasses." But that reconciliation of man to God is only a part of it. "And God purposed through Him (Christ) to reconcile the Universe to Himself —making peace through His blood—" Jesus Christ is not only Reconciler and head of the church; but He is Reconciler and head of the Universe. "In Him we live and move and have our being, applies not only to the church but to the Universe.

It is impossible for language to exaggerate the fact.

Through Christ the Universe is created. Through Christ the Universe is made one harmonious whole. Through Christ the Universe is being reconciled to God.

The only discord in the Universe is of Satanic origin. The estrangement of man from God is of Satanic inspiration. Christ came to destroy the works of the devil. In this he adds to his Creation—a new Creation—He calls into existence a new kind of Creature—man made partaker of the divine nature. And He proposes a new heaven and a new earth, wherein dwelleth righteousness—Thus He reconciles both Church and Universe to God.

The Gospel reveals Christ Jesus as Healer, Restorer, Provider, that is, He makes all provision for life—always combating death. He will bring to naught Satan who has the power of death, and has thereby maintained over us an age long bondage of fear. Thus Christ's creative power goes on unceasingly, and in life all the cleansing restoring processes inhere in Him. Whatever is needed to bring and to keep life in harmony with God resides in Christ.

In the vast space of the Universe—in infinite space and time all things are his, seed time and harvest—the ever recurring seasons—day and night—life and its demands are all His. Sun—moon and stars—planets and cycles are all His. Their laws are His laws. No wonder the morning stars sang together, and all the Sons of God shouted for joy in His presence.

HEAD OF THE CHURCH

This One is *Head of the Church*—His Body, Bride of Christ; Behold your Lord! He is federal head of a new Race—Creator of a new Personality!

Lift up your heads, and the King of Glory will come in. In Christ the fullness of God's Nature is embodied. And you are made complete in Him and He is the Lord of all princes and rulers.

> "Oh could I speak the matchless worth—
> Oh could I sound the glories forth
> Which in My Savior shine
> I'd soar and touch the heavenly strings
> And vie with Gabriel while he sings
> In notes almost divine."

The Transcendent Greatness of Jesus Christ in Heaven

By DR. J. C. MASSEE

Ephesians 4:10 "He who descended is the same as He who ascended again far above all the heavens, in order to fill the Universe!" (Weymouth)

The Transcendent greatness of Jesus Christ in heaven is revealed in three facts:

He came from heaven
He ascended into heaven
He will come again from heaven.

This message then is a simple statement of Scripture truth, its interpretation and application.

CHRIST CAME FROM HEAVEN

The New Testament presents two genealogies of Jesus Christ—the human and the divine. The Synoptic Gospels—Matthew, Mark and Luke deal largely with the story of Jesus the Man—manifesting His deity John's gospel presents His deity manifesting his humanity. His nature is essentially divine. He was One with God. But He was manifest in the flesh. In His human manifestation He is presented as Priest and Prophet, in both offices taken from among men. Particularly is this true in His character as High priest. Heb. 5:1 "For every high priest being taken from among men, is appointed for men, in things pertaining to God that he may offer both gifts and sacrifices for sins." It appears in this, important only that he should be a man. As a priest, under the law—any Levite might minister before God, in the offering of sacrifice. (Jesus Christ came from the Tribe of Judah). The important matter was not the rank of the priest, but the sacrifice he offered. That is seen clearly in the case of Cain and Abel. Both appeared before God with an offering. Cain's first fruits of his own labor was rejected. Abel's offering of the slain Lamb was accepted. In the case of the Prophet the message was important. The man may be an Amos or an Isaiah. In each case—the Priest and the Prophet, the divine Commission is to serve as a representative man, taken from among men. In this respect

Jesus shared with us our humanity. He partook of our nature and entered into our experiences. In all religions, interest stops here. The teaching, the message, the offering—these are important. Thus Confucius, Buddha, Mahomet, they are relatively indifferent to personality. So true is this in the Old Testament that the name, attached to its last Book may not be the name of a man at all. But it may be just "The Messenger." So Jesus appears a prophet and priest and we have his human genealogy—traced indeed to Adam.

But Jesus Christ is more than Prophet and more than Priest. He is the author of Eternal life. "He became to all who obey Him the source and giver of eternal salvation" Heb. 5:9. (Weymouth)

Therefore with Christ as Savior and source of life Eternal, everything depends upon His divine origin. The current of life, like the stream of water, does not rise above its source. Christ can only give Eternal life if He is Himself one with the Eternal. As the fountain source of Eternal life He must be God. He claims that equality and demonstrates it. In His great intercessory prayer recorded in John 17—he prays: "Father the hour has come: Glorify thy Son, that the Son may glorify Thee: Even as thou hast given Him authority over all mankind, so that on all whom thou hast given Him, He may bestow eternal life—and now Father do thou glorify me in thine own presence with the glory that I had in thy presence before the world existed." Weymouth.

So in John 3:31. He who springs from the earth not only springs from the earth, but speaks of the earth. He who comes from heaven is above all.

And in John 6:38 "I have left heaven and have come down to the earth," ect.

So also in I Cor. 15:47 He is contrasted to Adam. As in Adam all die. In Christ all are made alive. Adam the first man is of the earth earthy. Christ Jesus, the second man is from heaven, heavenly. As Adam is the federal head of fallen man, Christ has become the federal head of a new race of redeemed men.

He came down from heaven that men might have life and have it—eternal life, more abundantly. He, alone, is the fountain of life eternal.

Though Moses and Elijah may appear with Him in His transfiguration, no man, not even Peter may erect for them abiding tabernacles. He is divine, the Son of God—God the Son—they are servants.

Let that distinction be clearly preserved. Our concern with Christ is a far deeper interest than with His message. Our deep-

est care is with His person—fount and source of life. He is the Eternal Who came down from heaven that men may have life—more abundant in Him. He came to open to men a new realm of life and communicate to them a new quality of life—even the life eternal.

CHRIST ASCENDED INTO HEAVEN

When His atoning sacrifice upon Calvary had been made; when the blood of the eternal Covenant had been shed—where the Lamb slain before times eternal had been offered on the cross; when Christ had died for our sins that offering must in order to be efficacious be presented in heaven in the holiest of holies. So Christ must return as High priest to heaven with the all atoning sacrifice of Himself. He must complete the pattern of Leviticus sixteen. So He entered into heaven itself, now to appear in the presence of God on our behalf—Himself having been once offered in sacrifices in order that He might bear the sins of many—a countless throng, whose white robes worn in heaven depend upon His presence there.

So the Scriptures declare that He ascended into heaven. The unimpeachable testimony is that "As they were looking, He was taken up, and a cloud received Him out of their sight." Acts 1:9.

All His ministry of atonement and redemption is involved in His ascension to the presence of the Father in heaven. Why?

First because till He appears in heaven, the Holy Spirit cannot appear on earth. The Holy Spirit is given upon the premise of His shed blood. He had said that if He went not away the Holy Spirit would not come. And the gift of the Spirit is essential to life in the believer. Our deliverance is accomplished in the cross, our quickening is effected in the coming in of the Holy Spirit. Calvary and Pentecost are essentially linked together as cause and effect in man's redemption. Calvary provides the atonement, Pentecost effects the regeneration.

Again He must appear in heaven to make intercession for us —according to the will of God. What comfort to every Saint! What He said to Peter, when Satan sifted him by an overwhelming temptation, He says to us all from His throne of intercession in heaven, "I have prayed for thee, that thy faith fail not." "My Witness is in heaven"—our Advocate there amply answers the accusation of Satan who thrusts his impudent and slanderous presence into the very presence of God to charge us with our sins. He thrusts Himself between us and our enemy.

"Five bleeding wounds He bears
Received on Calvary—
They pour effectual prayer,
They loudly plead for me—
Spare him, oh spare him, they cry,
Nor let one repentant sinner die."—

So He ever lives to make intercession for us. How happy our estate!—Through the ministry of this High Priest, our anchor of hope holds within the Veil. His is a perpetual sacrifice—offered for us in heaven. How paltry—how stupid any earthy mass—said by the futile lips of perishing earthly priests.

So also, it was necessary that He should go into heaven to prepare a place for His saints to be with Him. In His own approach to the death of the Cross, he left that neverfailing comfort for all His people: "Let not your heart be troubled—I go to prepare a place for you and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, you may be also."

CHRIST WILL COME AGAIN FROM HEAVEN

That is His promise. Nothing is more definite in all His gracious utterances. "Behold, I come quickly, and My reward is with Me." He also left this as His warning promise to that generation of His own race—the race of His human origin—who so blindly rejected Him and so stupidly crucified Him. As once He came in humility and weakness to die a shameful death, so He will come in power and great glory.

His return is the goal of all New Testament prophecies. His coming again will accomplish the final overthrow of the Anti-Christ, and usher in the Kingdom of righteousness. By the promise of His coming He cheers the hearts of the saints and warns the unbelievers of their infidelity. From the pen of every New Testament writer there is prophecy and promise of His coming.

The return of Christ is the goal of the New Testament ordinances—Baptism and the Lord's Supper. Herein is triumph over death and the grave. As often as we gather about the Communion table we do show forth His coming again—"His death till He comes again."

His Bride, the Church, can be content with no other issue to her faith. Betrothal is not enough. The Bride awaits with longing the consummation of her marriage with her heavenly Bridegroom.

Therein lies the encouragement to service, the inspiration to personal purity. "Every one who has his hope set on Him, purifies himself even as he is pure. Only in His coming again is there comfort for the sorrow that death visits upon all our race. When He comes again, He will rob death of its sting and the grave of its victory, and in that great and blessed event—the certainty of it—lies our only hope of immortality!

Heaven is filled with Him. He makes heaven to us who believe.

He came from heaven to save us from sin. He returned to heaven to prepare for us a home. He comes again to fulfill in us and for us all He had planned. Even so come Lord Jesus! Come quickly.

Can Christian Missionaries Sanction Shrine Worship? Part 1

By DR. GEORGE S. McCUNE
College President, Missionary Statesman and Noted Conference Speaker

In February of this year (February 9), one of the well known English-language newspapers of Japan, *The Osaka Mainichi and The Tokyo Nichi Nichi,* published on its front page an interesting news item reading in part: "Leaving Tokyo station by the 10:30 p. m. train on February 11, T. I. H. Prince and Princess Chichibu will visit the Imperial shrines and mausolea in Kansai in order to report on the forthcoming trip to Great Britain to attend the British coronation. Their Highnesses will visit the Grand Shrine of Ise on February 12, the Unebi Mausoleum and the Kashiwara Shrine on February 13, and will stay in Kyoto on February 14 and 15, in order to visit the Momoyama Mausoleum and other places. . . . On February 18, Their Highnesses will pay respect at the Atsuta Shrine."

The same page reported "the new platform" announced by the Premier, Senjuro Hayashi, which included the following significant statement: "It expects to clarify the national polity still further, to cultivate the loyalty to the Sovereign and heavenly and earthly gods, to promote the perfect unity of divinity of Imperial ancestors and the state, so as to develop the national prestige."

REPORTING TO IMPERIAL SPIRITS

An inside page of the Japanese newspaper gave photographs of Premier Hayashi, Finance Minister Toyotaro Yuki, and Home Minister Kakichi Kawarada as they "paid homage at the Grand Shrine of Ise on Sunday, February 7, to report their assumption of portfolios to the spirits of the Imperial ancestors."

Shrine worship and Emperor worship are stern facts and realities in Japan and Korea (Chosen), which is governed by Japan. Last year THE SUNDAY SCHOOL TIMES (issue of March 21, 1936) published an article that had appeared in *The Christian Graphic,* a monthly magazine published in Tokyo, which—because of this article—was banned by the Japanese government and the

English language section of this issue had to be recalled. It told the truth about "Emperor worship in Japan," and contained the following statement: "Two days ago, the dedication of the rebuilt Atsuta Shrine, in which the spirits of certain of the ancestors of the Imperial house are enshrined, was celebrated everywhere."

On Shrine worship, this article said: "On the day on which the Atsuta Shrine was dedicated, in every school in Japan the whole school student body lined up, faced in the direction of the shrine even though it was hundreds of miles away, bowed deeply, and paid reverence." Again: "School children on certain occasions are taken in a body to the local national shrine to pay reverence to the spirits of the ancestors of the nation, in most cases a perfunctory bow performed at the orders of the school military instructor, but real nevertheless."

The question of Shrine worship is a vital one for missionaries and all Christians in the Far East today, and it is becoming increasingly acute. The principle involved is not limited to Japan and Korea; a well known missionary in China writes (March 13, 1937) to THE SUNDAY SCHOOL TIMES: "The burning question before our Mission just now is that of bowing before the picture of Sun Yat Sen. It is a requisite to registration of schools, and of course our schools, which do stand high, desire to be registered. Some think it doesn't matter; just a polite form, as one might bow to a friend. But it is bowing, and standing with bowed head for several minutes. We foreigners may distinguish between 'bowing' and 'worship,' but the Chinese do not. In their eyes, it would be worship."

THE SUNDAY SCHOOL TIMES has asked me to lay before its readers some of the facts entering into this vital question in the Korea mission field, and to tell of my personal experience in connection with Shrine worship, and I welcome this oppportunity of doing so in order that Christian people in the home lands, and in other mission fields, and throughout the world, may understand what is confronting the missionaries who work under the Japanese Government, and may remember them in fervent prayer.

WHAT WILL THE NORTHERN BOARD DO?

Regarding the Shrine question in Korea (Chosen), the following is from an important statement published by Dr. Charles R. Erdman, President of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.:

"At present, possibly no problem of missionary policy is more difficult than that occasioned by the requirement of the Japanese Government of attendance at the National Shinto shrines. In

order to foster a spirit of patriotism or of nationalism, the Government has instituted certain public ceremonies in which all schools are required to participate.

"Such participation, however, is not required of Korean Christians nor of missionaries unless they are connected with schools which are recognized as forming part of the Japanese educational system. The Government officials declare that the ceremonies in question are patriotic and not religious. The solution of the problem, therefore, seems at first sight very simple: Take the Government at its word, and attend the ceremonies with the definite understanding that participation is a mere sign of respect for national customs and is not an act of worship.

"Hesitation to accept this solution is not to be interpreted as a reflection on the good faith of the Government, nor as a sign of unwillingness to co-operate with established authorities. It is due to a difference of view as to what the ceremonies involve. The Government regards them as patriotic; yet it is admitted that they include religious elements. It raises the question: *Does an act of religious worship cease to be such because defined by the Government as patriotic?*

"The problem is complicated by the fact that there exist different views as to the translation of such words as 'worship' and as to the significance of the ceremonies. Furthermore, there are divergent views as to the solution of the problem. Other denominational co-workers feel that attendance upon the ceremonies is allowable; most Presbyterians insist that it is a definite compromise of Christian principles. Conditions have been rendered more difficult by the refusal of the Government to allow any discussion of the question at the annual mission meeting or at other gatherings of missionaries.

"The situation became so serious and acute that, on July 1, 1936, the Korea Mission of our Presbyterian Church took action which reads in part as follows:

> 1. Recognizing the increasing difficulties of maintaining our Mission schools and also of preserving in them all the full purposes and ideals with which they were founded, we recommend that the Mission approve the policy of retiring from the field of secular education.
>
> 2. To do this in an orderly manner will require some time; it will also involve the questions of the future management of the schools and of the use or disposal of the property. Close co-operation with the officials of the Government will be necessary.

"This action has been interpreted widely to mean that a definite decision has been reached to close all our Presbyterian schools and colleges in Chosen. But this is not the correct interpretation of the Mission's action as the Board of Foreign Missions understands the situation. At its meeting in New York on September 21 (1936), the Board replied to the Chosen Mission commending it for 'the dignity and courtesy displayed' in all its dealing with the Government officials and approving the wisdom of its policies, but indicating the understanding of the Board that schools would be closed only *if and when* it became necessary by decrees of the Government.

"The action of the Board reads, in part, as follows: 'The Board of Foreign Missions does not understand that the policy proposed involves the present closing of any schools if there should be such a change in the demand of the officials as will permit the adoption of any of the excellent proposals of the Mission. It interprets the action to mean that the Executive Committee will exercise its authority only when occasion arises and then in conference with the station involved. . . . Certainly the Board can have no other thought than the closing of the schools if the only way of maintaining them is by an unworthy compromise of Christian principles.' "

And Dr. Erdman concludes, "Beyond all question the situation in Chosen, indeed, throughout Japan, is grave in the extreme."

THE SOUTHERN BOARD'S COURAGEOUS ACTION

The missionaries and the Korean Christians have been truly heartened, strongly sustained, and greatly encouraged by the clear-cut, tactful, courteous, and at the same time completely unambiguous statement of conviction made by the Southern Presbyterian Board of Foreign Missions regarding the Shrine question. Dr. Darby Fulton, who is Executive Secretary of that Board, is the son of Dr. Fulton, President of the Kwansei Theological Seminary in Kobe, Japan. Dr. Darby Fulton was born and raised in Japan, and after his education in America returned as a missionary. He is a thorough scholar of things Japanese, and understands, as no one else connected with the Christian missionary program in Japan can understand, Shintoism in its relation to Christianity.

The action of the Southern Presbyterian Board, therefore, is based on *actual knowledge of the fact that Shintoism is a religion.* The strong stand that this Board has taken, in the trying situation through which the missionaries are now passing, has been accepted

by the Government of Japan as final authority regarding educational work in Korea. The action is as follows:

"After careful consideration of the situation confronting our schools in Korea, the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian) presents to its Korea Mission the following statement of policy to be followed in the problems now affecting our educational work:

"1. We are grateful for the years during which we have been permitted to have a part in providing educational opportunities for the Korean people.

"2. We desire through the Mission to express to the Government our sincere appreciation of the freedom and protection that have been accorded us in our educational work in the past.

"3. Even now we would desire nothing more than that we might continue our educational work under the same conditions that have obtained heretofore. We have no desire to discontinue our educational activities, being actuated now by the same purpose to be of help that was our motive in establishing our schools at the outset.

IMPOSSIBLE TO COMPROMISE

"4. Nevertheless, in view of recent developments that seem to render impossible the continuation of our educational work without compromise of Christian principle, we hereby reluctantly instruct our Korea Mission to take appropriate steps for the closing of our schools in due process.

"5. We have pondered deeply the consequences of this action, and it is with the sorest regret that we feel constrained to adopt this course, knowing that it involves the loss of educational opportunities for large numbers of families and that it will bring distress to our teachers and missionaries who have given life and devotion to this work throughout the years.

"6. In taking this step it is not our purpose to dispute the demands that the authorities have made upon our schools, or to argue the matter one way or the other, but merely to announce our desire under the circumstances to withdraw from the field of secular education in an orderly manner.

"7. As the first natural step in the liquidation of the educational work, the Mission is enjoined not to receive new pupils for the entering class of the new semester in April. New students

may be admitted to the continuing classes until the process of closing is complete. (In applying this provision, it is understood that primary schools and schools of middle school grade are to be separate units.)

"8. It is our earnest desire to provide for the graduation of students now in attendance, and the schools are authorized to continue classes until this can be accomplished, provided nothing is required in the meantime that could compromise the Christian attitude and position for which our schools have consistently stood. In case of such requirement, however, it is hereby ordered that the schools should close without further delay and the permits be surrendered to the Government. If there should be local or internal circumstances in any particular school rendering even its temporary continuation inadvisable, the Mission is authorized in its discretion to close such schools at once without waiting to complete the process of graduating the students in attendance.

"9. It is ordered that during the period of liquidation the schools shall continue as heretofore to promote good citizenship, to foster a deep love of country, to teach respect for law and authority, and to inculcate the highest principles of loyalty and patriotism.

"10. It is ordered that the entire process of closing our schools should be carried out as quietly as possible in such a way as to attract a minimum of public notice and so as to avoid as far as possible any problems or embarrassments to the authorities.

"11. Regarding the disposal of school properties in this emergency, we cannot approve their transfer for school purposes either by gift, loan, rental or sale to any group or organization that would be unable to maintain the Christian principles upon which our schools have stood. We could not by such a transfer escape the moral responsibility laid upon us as stewards of these properties to use them ourselves, or consent to their use by others, only in accordance with what we believe to be the definite convictions of the constituency we represent through whose contributions these properties have been provided and maintained. As there are essential reasons of conscience for the closing of the schools, we cannot see our way clear to transfer the property given for distinctly Christian education to other agencies, however well intentioned, in order that they may conduct schools under the same limitations.

"12. The final disposal of properties must be approved by the Executive Committee of Foreign Missions in accordance with the terms of the Manual, paragraphs 138-146.

"13. While our decision to desist from secular education in Korea is definite and resolute as long as our schools are subject to present requirements, we cannot but express the hope that the authorities may yet recognize the sincerity of our purpose to help and the reluctance with which we have taken this step, and provide some way by which loyal friends of Japan may be enabled to fulfill their mission of service without compromise of Christian principle."

Can Christian Missionaries Sanction Shrine Worship? Part 2

By DR. GEORGE S. McCUNE

The facts concerning the Shrine question are brought up-to-date for members of the Northern Presbyterian Mission in Korea by one who has faithfully borne heavy responsibilities and who is fully equipped to give this information. The Japanese officials would not permit the missionaries or Korean Christians to discuss the Shrine question in conference with each other. The statement of facts gives clearly and succinctly the situation up to March 10, 1937. It is, in part, as follows:

"The official interpretation of the act of 'obeisance' namely, 'that it carries no religious significance,' is but superficial and breaks down under the pressure of a searching inquiry.

"An incident at the Meiji Shrine. Last April (1936) I took some guests to the Meiji Shrine in Seoul by automobile by night. A higher police officer came out, and speaking in English asked, 'Did you come here to bow?' We replied, 'No.' He then asked, 'Do you know God?' On replying that we knew something of God, he said, 'The Kami-san is the same as God. If you come to bow it is all right, but if you did not come to bow, automobiles cannot come here at night.' When I asked why they could not come at night when they come freely in the daytime, he replied, 'The Kami-san must be quiet at night!'

AROUSING THE SPIRITS

"In Kwangju. Last fall, when a school in Kwangju was being instructed as to what was to be done at the shrine if its pupils went to bow, the officer told them that the leader should put his hands together and clap three times. Then asked what that meant he replied, 'That is to call the attention of the spirits to the fact that you are about to bow.' Asked, 'Are there then spirits in the shrine?' He replied, 'Yes!'

"The great majority of the State Shrines in Chosen (Korea), indeed all of those of first rank, are dedicated to Amaterasu-Omi-Kami (some are dedicated to her jointly with one of the other

Emperors), and this not only in her capacity as ancestress of the Japanese Imperial House, but as Sun-goddess.

"Can a Christian, dedicated to Jehovah, do obeisance at a shrine dedicated to one who is either a false god or a myth, or both?

"The character of the ceremonies conducted at the shrines makes it fully evident that they are religious. If you doubt this, please obtain and read the official *Gazette* for August 11, 1936, where are listed the 'great,' 'medium,' and 'small' sacrifices performed every year. Also on the thirtieth of June and the thirty-first of December definite prayers are offered for 'the forgiveness of sins of all mankind.'

"Other departments of the Government declare State Shinto to be religious, and Government officials have admitted what is the basic difficulty.

"The Japan Tourist Bureau is under the Railway Bureau and is, therefore, an agency of the Government. A booklet entitled, 'What is Shinto?' is published. This publication declares State Shinto to be religious. Also it holds that Christianity must find its place in subordination to Shinto in Japan!

"The Supreme Court of Japan, once, when it was free to decide according to fact and merit, declared that the Jinja (State Shrines) are religious. This decision was given in the thirty-fourth year of Meiji (about 1902).

"An educational official said, 'We think of Amaterasu-Omi-Kami and of Jehovah as being one and the same.' To which the all-sufficient reply was, 'Exactly, but what then becomes of the claim that the shrines are not religious?' To this there was and could be no reply, except what anyone can see.

"The Director of the Educational Bureau has recently stated that the Government intends to erect a shrine in every village and to require attendance of all schools.

"That there are eternal issues in this question, which, unless Christ comes soon, will determine in all probability the character of the Church in Korea for generations to come, is a sobering truth. No consideration, absolutely none but the testimony we can make to the Triune God, apart from Whom all people would be and are dead in sin, is worthy of a place in our thought at a time like this.

"Who knows but that we are come to the kingdom for such a time?"

AN OFFICIAL ULTIMATUM

Although the Shrine question had for some years been troubling us who are missionaries, up to November 14, 1935, we were not forced to attend the ceremonies or participate in them. The Governor at Pyeng Yang, on that date, ordered me, as President of the Union Christian College and Principal of the Presbyterian Boys Academy, to go to the Shrine and do obeisance to the spirits said to be residing there. After I had earnestly besought the Governor to be excused from attending, the time was extended. Finally "A Warning to Dr. G. S. McCune" was given December 31, 1935, by the Government General of Korea through the Educational Director, excerpts from which follow:

A WARNING TO DR. G. S. McCUNE

"The reason why it is necessary to venerate the illustrious dead in places especially dedicated to their memory from the educational standpoint is in the first place because reverence and respect for ancestors are essentials of our national moral virtue, which occupy the most important places in the course of Ethics of the schools which will be clear by glancing over the points of special emphasis to be made by teachers in teaching Kyojuyoshi and outline of teaching Kyojuoyomoku and the text books fixed by the Government General and the Educational Department of the Home Government. Accordingly to make obeisance at the Jinja (Shrine) is no less than the actual practice of reverence and respect for ancestors, which are most important from the point of view of national education as the essentials of our national moral virtue.

"So far as education is concerned, in spite of whether a school is maintained by a religious body or not, and in spite of its being unnecessary to state that it should fall in with the object of our national education by complying with the Educational Ordinance, in case a missionary, holding concurrently the additional post of School Principal or teacher, hesitated to make obeisance at the Jinja (Shrine), the Government General has deeply regretted it. It is our ardent desire that any missionary or any other concerned with religion, who is connected with our national educational system, will not only go himself to make obeisance at the Jinja (Shrine) but by making clear the true meaning of the Jinja also cause his students and pupils to do the same.

"In this connection the South Heian Provincial Authorities and also the Government-General require the students and school

pupils of all schools to go and make obeisance at the Jinja for educational reasons.

"The Educational Authorities of the Government General in elucidating the outlines of our national system and the Government Policy with reference to education and religion calls for some self reflection from a portion of those missionaries and others concerned with school education.

"Dr. McCune, the Principal of the Presbyterian Boys' Academy and President of the Union Christian College, who is directly responsible for this affair in Heijo (Pyeng Yang), should now understand the intentions of the authorities in view of his responsibility and should change his attitude promptly, make obeisance at the Jinja (Shinto Shrine) himself, and clearly state his intention to cause his students to make obeisance. Otherwise the solution of the affair will be prolonged in vain. It will badly affect the national education and also may disturb the peaceful religious life of the Christian people in general.

"Therefore, if Dr. McCune does not understand his responsibility as school head and does not go himself to make obeisance at the Jinja and does not make clear his intention to cause his students to do this, the authorities will be obliged to take the necessary measures, which fact I now make clear to you."

THE END OF RELIGIOUS LIBERTY

The official explanation made in the above "Warning to Dr. McCune" implies that the exercises are in the nature of worship of the ancestors of the Empire. Inasmuch, however, as the Korean Church has from the very beginning taken such a strong stand against ancestor worship in any form, it will require a much stronger statement and a much clearer explanation of the shrine than the Government is at present prepared to make, before the Christian conscience will allow the members of the Church to bow before the shrine.

In the first paragraph of the "Warning," quoted above, "The reason why it is so necessary . . . text books fixed by Government General, etc.," the statement referred to in the text books fixed by the Government-General reads:

"In our Empire, wherever you go, there are shrines. At these shrines beginning with the Sun Goddess from time immemorial the Emperor and the famous personages of the Empire have sacrificed there. *At the Great Chosen Shrine in Seoul the Sun Goddess and the Emperor Meiji are sacrificed to.* From the very

earliest ages the people of our Empire have had a mind especially zealous for the worship of spirits and with a true mind have done obeisance at the shrine. We, too, must *do obeisance and must worship the spirits.*"

It is quite clear now that, in spite of what appeared to be great advantages in regard to religious liberty promised by the Japanese Government, the Government-General now insists that all schools within the regular Government system conform to the Government standards in all things; not only so, but the "veneration of the nation guardians" is part of the Government program and is going to be carried on as such. In this connection it is of interest to report that officials in friendly conference with missionaries and with Korean Christians have made strong, unequivocal statements to the effect that "the shrines are the backbone of the Japanese Empire and that without the care and protection of Amaterasu-Omi-Kami, the Sun Goddess, the Empire could not continue to exist."

A COURTEOUS BUT CLEAR REFUSAL

On January 16, 1936, I received an order from the Governor that on January 18 I must make an official answer to the two questions: Will you go yourself and do obeisance at the Shrine? Will you cause your teachers and students to go and make obeisance?

Following is the final answer I made to the Governor:

DR. McCUNE'S ANSWER

"In accordance with your Excellency's request of January 16th, 1936, I present to you the following:

"As a Christian, I believe in upholding the Government and in honoring those in authority. As an individual and as a School Principal, I have heretofore assured your Excellency of my readiness to pay the highest honor and respect to His Imperial Majesty, the Emperor, to the Imperial House and to the Exalted Personages whose memory the State so rightly cherishes, and of my desire to instruct my students to show such honor and respect. I have also assured Your Excellency that I understand and approve the virtues of patriotism, loyalty, discipline and unity which the State seeks to inculcate and that I have constantly sought to lead my students to appreciate and follow such principles. I still maintain these attitudes.

"In regard to the act of doing obeisance at the Shrine I appreciate the manifest desire of the Government to have the exercises at the Shrine regarded as purely educational and patriotic. However, this is a matter concerning which each individual conscience must be convinced before it is possible for one to perform that act without compromising sincere religious convictions, and Government officials have declared that the Government does not intend to require Christians to do anything which would offend their consciences.

"I am a Christian and the Government statements have failed to meet and remove my conscientious objections to the act of doing obeisance at the Shrine. I greatly regret the necessity of informing your Excellency that (1) because these ceremonies, held at Shrines dedicated as they are and conducted as they are, seem to me to contain definite religious significance; (2) because large portions of the populace believe that spirits are actually worshipped there; (3) because Christians believe ancestor worship, as distinguished from filial piety, is a sin against God; and (4) because I also believe such to be forbidden to Christians by the Word of God (the Bible), I am therefore as an individual unable conscientiously to perform the act which you have required of me as a school principal.

"I regret the necessity also of informing you that, not being able myself as an individual to do obeisance before the Shrine, I am not able to ask my students to perform the act.

"In regard to resignation, although from the beginning my conscience has been free from any sense of wrong-doing, nevertheless realizing the embarrassment that would be caused to the Government by my continuance under the circumstances as Principal of the Soong Sill Academy, I had already (December 20th, 1935) presented my resignation to the Board of Directors of that school and have urged its acceptance.

"I have been informed by the Board of Directors that they feel that I have done nothing wrong. They, therefore, have declined to accept my resignation. I feel that I must abide by the decision of the Board in this respect. Therefore my resignation cannot be presented to your Excellency.

"I regret the disappointment and pain that will be caused to you and others by these decisions but I most earnestly beg that you will believe that in making them I have felt compelled to do so by my conscience. I hope that even yet some way may be found whereby I and other Christians who believe as I do may

be able to co-operate with the Government in the education of the Korean people without violation of conscience.

"In informing you of these decisions I do so in full reliance upon the religious liberty guaranteed by the Constitution to all residents of the Empire in which I have lived so long and so happily.

"Respectfully yours,
G. S. McCune."

I was deposed from the Presidency of Union Christian College and from the Principalship of the Presbyterian Boys Academy. The situation was most serious thereafter. However, after the February 26 incident in Tokyo, attention was shifted, and Mrs. McCune and I left Korea for America in March.

The Present World Crisis

By DR. JOHN HESS McCOMB
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The events which are taking place in the world today should be of deep significance to every Bible believing Christian. Nearly every feature of the world situation reminds one of a specific Bible prophecy, or set of prophecies. The condition of the world unmistakably points to the nearness of what the Bible calls, "The Day of Christ." "The Day of Christ" is that day when He shall suddenly appear to take His true Church out of the world, and to raise the bodies of believing dead. It is the next event on God's prophetic calendar, and should be looked for and eagerly longed for by God's People. It is to be distinguished from "The Day of the Lord" when Christ shall return to earth *with His saints* to judge His enemies and establish His long promised Kingdom. The Day of the Lord is to be at least seven years later than the day of Christ, and between the two, there is to be an unparalleled period of suffering and tribulation for the world. The signs, of which we shall speak are signs of "The Day of the Lord," the return of Christ for His Church is not to be preceded by any signs, and may take place at any moment, hence if what we say seems to indicate the nearness of "The Day of the Lord," "The Day of Christ" must be even nearer.

Our method today shall be briefly this: to mention some of the significant things that are taking place in the world, and then to show from God's Word the prophecies concerning these things as indications of the nearness of the Lord's return.

1. *The first significant fact in the world today is war.*

The Lord Jesus said that there would be "Wars and rumors of wars," before the end would come. They, along with their inevitable companions, famines and pestilences, together with earthquakes, were to form preliminary signs. There were days that I remember, when public speakers scoffed at the idea of another war. They ridiculed the idea that the close of this age would be characterized by war. That was before August 1914. Then during the world war we were told that it was a "War to End War." After the war, world peace was the theme on many

a platform and pulpit. Peace treaties were made, and peace resolutions passed all over the world, but now we are faced again with the wars and rumors of wars. It almost looks as though one spark would be all that is needed to start a conflagration that would dwarf what men please to call the World War into insignificance. To the man unacquainted with the Bible, these facts are discouraging but to the Bible believing Christian they bring encouragement, because he knows from God's Word they indicate that his complete redemption draweth nigh.

2. *The second significant thing in the world today is the unrest and preplexity and fear.*

All nations are in a state of unrest. Old institutions are being discarded. Democracy is disappearing. Men seem ready to try anything, in their desperation. Revolution threatens every government. Men know not how to solve the problems that are facing them. There is not a land in which there has not been grievous economic and political distress. Men dread what may take place in business or in politics on the morrow. They ask whether there is any explanation of these things.

There is an explanation. The Bible long ago foretold just such conditions when the times of the Gentiles would near their close, for the Lord Jesus said in Luke 21:25 that there would be "Distress of nations, with perplexity . . Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of Heaven shall be shaken, and then shall they see the Son of Man coming in a cloud with power and great glory."

In short the world depression, and perplexity and fear all seem to indicate the nearness of the Lord's return. Again let me remind you if His return to reign is near, His return for His Church is, as we have said, much nearer.

3. *The third significant thing in world news today is the fact that the Jews are being driven out of lands they seemed satisfied never to leave.*

Several European nations are blaming all their distress upon the Jews and are casting them out from their borders, and persecuting them. With typical American complacency we are sitting idly by and saying to ourselves: "It can never happen here"; but it could happen here, and may happen very soon, for the Jew has been quite prominent in American politics during the last few years, and a reaction against him may come as a result. It

is quite possible that our economic distress will be blamed by the politicians on him and on his real or supposed radical activities. We hope it will not be so, but it seems dangerously probable. When we read the terrible threats of the Anti-Jewish rioters in Vienna several months ago, they seemed a literal fulfillment of the awful prophecies in the Jew's own Scriptures in the 28th Chapter of Deuteronomy where God says that if the Jews disobeyed Him and were cast forth from their own land, they would have no ease among the nations whither the Lord would drive them, and that fear would be their lot continually, for God says: "And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall have none assurance of thy life. In the morning thou shalt say, would God it were even! And at even thou shalt say: Would God it were morning! (Deut. 28:66-67).

The persecution of the Jews, and their expulsion from the lands that swallowed them, even as the whale swallowed Jonah and then vomited him forth, should indicate to Bible believing Christians that the end of the age is near. God said to the Jews in Ezekiel 36:24 "I will gather you out of all countries and bring you unto your own land." Men said, the Jews would never leave Germany, but God is right. They are being driven out, that the prophecies might be fulfilled.

4. *A fourth significant fact in the world today is the revival of Jewish national life in Palestine.*

The Jews, vomited forth "Jonah-like" from the nations where they are being persecuted are going back to their own land after an absence of more than 1800 years. Unbelievers said they never would return, but more have returned since the world war than marched home with Nehemiah out of Babylonia.

Time would fail me to tell of the cities that have sprung up overnight where twenty years ago was desert waste. New industries have been born and are yielding tremendous profit. Now coins are being stamped which bear the two ancient Hebrew letters, Aleph and Yod which stand for the two Hebrew Words: "Land of Israel."

All of this is of tremendous importance, for you remember the Lord Jesus likened Israel to a fig tree, and said to His Disciples, and to us through them, "Now learn a Parable of the fig tree: When its branch is yet tender, and putteth forth leaves ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." He means clearly that when Israel shows signs of reviving national life we shall

know that He is near, even at the doors, for it was in answer to the question regarding the time of His coming and the end of the age, that He spoke these words in Matt. 24:32-33.

Probably of all the signs, this is the most important.

5. *A fifth significant fact in the world today is the apostacy of Christendom.*

All over the world men and women are turning from God, and children are being brought up without a knowledge of Him, or His Word. In Germany and Italy this last is being aided by the state, because there are so many youth activities directed by the state that the young people have virtually no opportunity for religious instruction or worship.

In our own land the drift from God is painfully evident. Many people are openly antagonistic to God and His truth and others are indifferent. Instead of preaching the Gospel, many ministers give concerts or theatrical performances to draw crowds. Instead of fearlessly affirming belief in the Bible and the Christ of God whom it reveals some who call themselves ministers of Christ, spend their time ridiculing it, and those who do believe it. Every denomination is honeycombed with modernistic unbelief.

But all of this literally fulfills the prophecies of Scripture for the Lord Jesus said: "Because iniquity shall abound the love of many shall wax cold" (Matt. 24:12), and He also said: "When the Son of Man cometh shall He find faith on the earth" Luke 18:8, and Paul warns us that the end of the age cannot come "Except there come a falling away first." (II Thess. 2:3).

Hence while the Apostacy of Christendom saddens my heart I see in it a fulfillment of the prophecies of Scripture and an indication of the nearness of the Lord's return.

6. *A sixth significant fact in the world today is the rise of Dictators.*

Russia, Germany and Italy are ruled by men whose word is law, and who give their character to the land they govern. We thought we fought to war to make the world safe for democracy, but democracy is fast disappearing from the face of the earth, and despotism is returning for these dictators have far more power than Kings have had in modern times. The loyalty which they demand and receive is closely akin to worship. They regiment industry and seek to change times and laws.

All of these things point to the fulfillment of Bible prophecy. In the 13th Chapter of Revelation we see the terrible picture of

"The Beast" rising up out of the sea, (the Gentile Nations), having seven heads and ten horns, and upon his horns ten crowns and upon his heads, the name of blasphemy. This terrible figure will be the Dictator of the territory once occupied by Rome. He will persecute believing Jews during the last days and will enter into league with the false prophet or anti-Christ who will be an apostate Jew.

It is not possible to determine at this time whether any of the present world dictators is the beast of Revelation 13. To my mind Mussolini comes the nearest to fulfilling the prophecies. He is trying to get control of Palestine and Egypt. If he does, he may prove to be the terrible figure painted in the Word of God.

Hitler is a German and though his methods are like Mussolini's the Bible indicates that ultimately Germany and Russia will be in alliance and not Germany and Italy, Mussolini and Hitler will not be permanently in agreement. Both want Austria, and that will be a bone of contention between them. Ultimately Germany and Russia will be under the leadership of the one whom the Bible calls "The Prince of Rosh" or Russia, or "The Assyrian," or the "King of the North."

7. *A seventh significant fact in the world today is Mussolini's announced purpose to restore the Roman Empire.*

He has declared the Mediterranean must become a "Roman Lake."

In 1924 he announced "We must have Egypt . . . we shall be great only if we can have Egypt." He has not obtained Egypt as yet, but if he does not, some other Roman Dictator will. Spain may soon be under Italy's domination if the insurgent arms continue to prosper by Italian help. The Balkan countries are already so, and as we have said Palestine is an objective of Mussolini.

When we examine this proposed revival of the Ancient Roman Empire in the light of the Bible, we find that the Bible says emphatically that the Roman Empire will be revived. The Beast of Revelation is a Roman prince ruling over the restored Roman Empire. The Great Colossus of the Book of Daniel teaches the same lesson. Rome is to be revived in the form of a federation of nations who now occupy the territory of ancient Rome, and over them a dictator shall rule who shall be the Beast of Revelation.

These are some of the significant things in the present world crisis that indicate the nearness of the "Day of the Lord": The wars and rumors of wars; the unrest and perplexity and fear in

the world; the persecution of the Jews; the apostacy of Christendom, the reviving national life in Israel; the rise of dictators, and the announced purpose of reviving the Roman Empire. Each one of these things was specifically prophesied long ago in the Word of God and our daily papers are merely announcing the fulfillment, of God's Word. No men could have guessed that such things would take place in the far distant future. God only could have known the future and He has revealed it unto us by His servants the prophets. *Our duty* is to see in these fulfillments a confirmation of the Word of God, and to realize that the coming of the Lord draweth nigh, and to be ready at all times to meet Him. Our duty is also to warn others and to remain calm in the midst of the unrest and fear, for by so doing we shall commend our faith to others.

"Watch therefore: for ye know not what hour your Lord doth come." Matt. 24:42.

"In Christ"

By DR. JOHN HESS McCOMB

By partaking of the Lord's Supper we believers indicate that we have obtained salvation through faith in Christ crucified. Those who thus trust Christ are spoken of in the New Testament as being "In Christ." The phrase means that since we are united to Him by faith we are partakers of all the blessings He purchased for us by His death on the cross. Today therefore we are going to speak of some of the specific blessings that are ours "In Christ":

1. *Since we believers are in Christ" by faith we have REDEMPTION,* for Ephesians 1:7 says: In Christ "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

"Redemption" is release effected by the payment of a price. A friend of mine is manager of a large foundry employing many men. One night after the repeal of prohibition, he received word that one of his colored moulders was in jail as the result of a brawl, and that unless his fine of $12.50 was paid he would remain there for 30 days. My friend got up in the night and went to the police court, and paid the fine, so that the man could be released, and be at work the following morning. The payment of that fine was a redemption.

You and I were by nature under God's just condemnation for our sins. We would have remained under that condemnation through eternity, for our guilt was great, if the Lord Jesus Christ, the Only Begotten Son of God, had not left His mansions in glory and PAID THE REDEMPTION PRICE IN FULL by dying on the cross.

Since He paid the price necessary for our redemption, we who believe on Him who—in other words are "In Christ."—are no longer under God's condemnation, and shall never come into judgment, for God's justice has been satisfied with respect to all who believe on Christ crucified.

This is the very heart of the Gospel. Those who do not understand that Christ redeemed us by His own blood, do not understand Christianity.

2. *Since we believers are "in Christ" by faith we are become new creatures, or really a "New Creation."*

Second Corinthians 5:17 says: "Therefore if any man be in Christ He is a new creature: old things are passed away; behold, all things are become new."

This means that by virtue of the fact that we believe on Christ crucified, our aims, and thoughts and hopes are different from what they were before we knew Him, as our Saviour. We are now "Sanctified in Christ Jesus."

The fact that we who believe are indeed new creations should manifest itself in our attitude toward God and the Bible first of all. Those who have been transformed through faith in Christ crucified ought to reverence God's word and love Him, and delight to do His will. We should love Him because He loved us and sent His Son to be the propitiation for our sins. (I John 4:10)

The fact that we who believe are new creatures through faith in Christ also should manifest itself in our speech. Instead of profanity there should be praise. Instead of boasting in self, there should be boasting in Christ. Instead of eagerness to discuss the doings of men, there should be eagerness to speak of Christ and His works. Instead of slanderous gossip, there should be edifying speech.

The fact that we who believe in Christ are new creatures by virtue of our faith in Him, should also manifest itself in our acts: We should abstain from every form of evil. (I Thess. 5:22, R. V.)

If this new creaturehood does not manifest itself in these and other definite ways, the probability is that we are not "In Christ" by faith, and had better receive Him forthwith.

3. *Since we believers are "in Christ" by faith we enjoy God's continued PROTECTION and shall continue to enjoy it until we stand faultless before the presence of His glory.*

Jude addresses believers as the "Preserved in Jesus Christ." He means that you and I who have put our faith in Jesus Christ are guarded by God from any real harm because we are united by faith to His dear Son.

The things that happen to us do us no real harm. Actually they do us good, for they purify our faith and strengthen it, hence Peter tells persecuted Christians: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy."

In Old Testament times God promised to guard His People as the "Apple of His eye"—as carefully as a man guards his eye from injury. (Zech. 2:8) He will do as much for us who are united by faith to His Beloved Son. In fact He has promised—that all things shall work together for good to them that love God and are the called according to His purpose. (Rom. 8:28) "THERE IS NOTHING THAT CAN HAPPEN TO A TRUE BELIEVER WITHOUT GOD'S PERMISSION, AND GOD WILL NOT PERMIT ANYTHING TO HAPPEN TO A TRUE BELIEVER WHICH WILL NOT ULTIMATELY BE FOR THE BELIEVER'S GOOD.

Remember, the Lord Jesus prayed that those whom the Father has given Him might be KEPT from the Evil One, and the Prayers of Christ are always answered. You and I who believe on Him are "Kept by the power of God through faith unto salvation ready to be revealed in the last time," I Peter 1:5.

4. *Since we believers are "in Christ" by faith we are assured God will give us everything we need, through Christ.*

God does not promise to give us needed things just because we need them. He promises to bless us *because we are in Christ.* The promises of blessing are made only to those united to Him by faith. Phil. 4:19 says: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Those words are addressed only to believers for they are found in a letter written to believers. God does not promise to supply the needs of those who reject or ignore His Son. He has no covenant with such. But He does promise to supply all our needs if we are believers, and He keeps His word.

There are those who refuse to believe that God will supply material needs, but this promise was made with respect to material needs as well as spiritual ones. Paul had just been speaking of the *money* the people of Philippi had sent him.

We are entering what may prove to be the worst financial depression in American history. I do not wish to be unduly pessimistic but the true seriousness of the situation is not fully realized by the most of the people. Were it not for the assurance of the Word of God there would be every reason to be apprehensive, but God is faithful. He that spared not His own Son, but delivered Him up for us all, shall with Him also freely give us all things. Romans 8:32.

5. *Since we believers are "in Christ" by faith we can be assured of constant victory over sin, as long as we continue to trust Christ.*

Paul said: "Now thanks be unto God which always causeth us to triumph in Christ." II Cor. 2:14.

I know that there are professed believers who live defeated lives, being constantly overcome by temptation, but these people do not put their whole trust in Christ, and keep it there. The moment we cease to trust Him, whether through fear or carelessness, we are liable to defeat. Peter was able to walk upon the water just as long as he looked to Christ for strength, but when he forgot to look to Christ and began to look at the boisterous waves, and listen to the howling wind, he began to sink.

You and I who believe shall be enabled to triumph just so long as we depend upon Christ for strength. The instant we cease to trust Him, we shall begin to sink. There is not a temptation that can overcome us or a trial that can overwhelm us if we trust Jesus Christ. "This is the victory that overcometh the world, even our faith" says the Apostle John (I John 5:24), and he adds: "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (I John 5:5)

6. *Since we believers are in Christ by faith we possess a glorious inheritance*:

Our inheritance is in Heaven. It is "incorruptible" and "undefiled" and "unfading," and it is "reserved in Heaven" for us who are kept by the power of God through faith unto the complete salvation purchased by Christ on the cross.

We may be poor in earthly goods but if we are in Christ by faith we someday shall be immeasureably happier than the richest person we know on earth, for we are "Heirs of God and joint heirs with Christ." (Romans 8:17)

People that are assured of coming into an inheritance are willing to put up with present poverty. I once knew a family that lived in a tiny house on a back street. It was very evident they had not much of this world's goods. Their house was about the narrowest, dingiest, dwelling I have ever known. But the family did not complain or discuss their straitened circumstances, for as it turned out they were sure of an inheritance. Today they live on a beautiful street in a magnificent house with every comfort. It was worth waiting for such an inheritance.

It also will be worth waiting for the Heavenly inheritance. Heaven will abundantly compensate us for the short time spent here in comparative poverty. You and I who are in Christ by faith shall rejoice through eternity in God's goodness. People have asked me whether heaven will grow tiresome. No it will not.

God's riches are infinite, and He will have new riches to show us every day. Moreover the imperfections in us that keep us from rejoicing to the full over His goodness here upon earth, will all be removed. We shall be enabled to enjoy perfectly. How glorious it will be to talk to Abraham and Moses and the rest!

7. *Since we believers are in Christ by faith we can be assured of a glorious resurrection when the Lord Jesus returns.*

God says: "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so *in Christ shall all be made alive.* But every man in his own order, Christ the first fruits; afterward, they that are Christ's at His coming." (I Cor. 1:23).

First Thessalonians 4:16 assures us that when Christ returns: "The dead in Christ shall rise first." Their resurrection will be followed by the translation of living believers. (I Thess. 4:17).

This resurrection of believers which will take place when the Lord returns, will be a BODILY resurrection for God says that Christ "Shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phil. 3:21)

How different our cemeteries will look after the Lord returns! But the resurrection "Unto life," will only be for those who are in Christ.

My friends, everything depends on *whether* or not we are "IN CHRIST" by faith. If we are "in Christ" by faith in His death for us, we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

If we are "In Christ" by faith we are new creatures, and should be constantly manifesting that fact.

If we are "in Christ" by faith we enjoy God's constant protection and can be assured that all things are working together for our good.

If we are "in Christ" by faith we can be sure He will provide for all our needs, material and spiritual.

If we are "in Christ" by faith we can have constant victory over sin by trusting Him.

If we are "in Christ" by faith we possess a glorious inheritance, incorruptible and undefiled and unfading, reserved in Heaven for us, who believe.

If we are "in Christ" by faith we shall experience a glorious

bodily resurrection if we die before the Lord comes; and shall be transfigured into His likeness if we are alive when He returns.

If we are not in Christ by faith we are unforgiven; possessed only of our sinful human natures, without God's protection or provision, and subject to defeat at the hands of temptations and trials. Moreover we are then without any inheritance, and without hope of the first resurrection.

Beloved, which are you? If you are not "in Christ" you can be so, by receiving Him as your Savior. If you are "in Christ" show it by confession; by hatred of sin; by devotion to Christ, and by awaiting eagerly His return.

The Rainbow

By DR. JOHN HESS McCOMB

God chose the rainbow, probably the most beautiful thing in all nature, to be the token, or sign, of the covenant He made with Noah after the flood.

God chose the cross, the most hideous thing in all the world to be the token of the New Covenant He has made with those who believe in His Son.

The rainbow typifies the cross and enables us to understand certain of the marvelous truths concerning it which bring comfort and peace to our souls when rightly understood and believed.

Tonight we are going to examine some of these truths which God emphasizes to comfort and encourage His People and to be proclaimed to all men:

1. *The rainbow typifies the cross because the rainbow is the token of an unconditional covenant.*

The word covenant is one of the great words of Scripture.

A covenant is a contract wherein one or both of the parties to the covenant pledge themselves to perform certain things.

In the covenant with Noah, God made an unconditional promise never again to destroy the whole earth with a flood as in the deluge.

God did not ask Noah or his family to promise anything, but simply to believe what He said.

The rainbow was the token of God's promise.

God kept His word despite Noah's sin, and despite the sin of Noah's descendants.

The cross is the token of God's new, and unconditional covenant. It is God's pledge to those of us who trust Christ as our Saviour, that the Father will never condemn us for our sins, because He punished Christ in our stead on the cross.

Hence every time a believer beholds a cross, that cross says to him: 1. You shall never come into condemnation because you have put your trust in the Son of God who loved you and gave Himself for you, or as Paul states the fact in Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus."

2. *The rainbow also typifies the cross because the rainbow is the token of a perpetual covenant as well as an unconditional one.*

God said to Noah: "This is the token of the covenant which I make between me and you, and every living creature that is with you for *perpetual generations.*" (Genesis 9:12).

Nothing was ever to abrogate or nullify or supersede the covenant of which the rainbow is the token.

Similarly the *cross* is the token of a PERPETUAL COVENANT. Nothing will ever abrogate, or nullify or supersede the covenant God has made with those who trust His Son. It will stand through all eternity.

Nor will any other Gospel be proclaimed by God upon this earth for ours is "the Everlasting Gospel" (Rev. 14:6).

How thankful I am that God has made a covenant of salvation with me that is an everlasting covenant.

We had a covenant with the government of the United States once upon a time in which the treasury promised to pay the full value in gold of all yellow back notes it had issued, but that covenant was not an "everlasting" covenant. I thank God that His covenant of which the cross is the token, is everlasting!

3. *The rainbow typifies the cross because the rainbow exhibits the glory of the sun.*

The rainbow exhibits the glorious component lights that blend into the white light of the sun. In the rainbow we behold the brilliant red and yellow and green and blue that are all contained in the white light of the sun.

In the cross we see all the marvelous attributes of God exhibited in their magnificence:

The cross exhibits God's *magnificent justice.* So just is He that He could not let sin go unpunished. Ages before the cross He had written: "I will by no means clear the guilty," and on the cross He laid the guilt of our sin upon His Beloved Son, and visited His wrath upon Him, as Our Substitute. Thus, by the punishment of Christ, in our stead, God can be both, "Just and the justifier of him that believeth on Jesus." If God had merely remitted the penalty He would not have been a just God. Instead of remitting it, He bore it in full in the person of His Beloved Son.

The cross also reveals God's infinite love. The Old Testament had spoken of God's love, but the cross of Christ exhibited it in all its matchless perfection. The cross shows that God's love was

a love to the ill deserving. We did not deserve anything at God's hands, but punishment, but God loved us and sacrificed His Son for us. The death of Christ exhibits this matchless love.

The cross of Christ also exhibits God's marvelous wisdom. Who would have dreamt of such a way to save sinners? The plan of salvation is so wonderful that it could not have been devised by human brains. All man-made religions are alike in their essential features: They say "Salvation must be earned," and of course that is impossible. But the cross exhibits the fact that God saves sinners by the work which Christ did, and not by anything which we have done. This Divine plan exhibits God's wisdom to those who have eyes to see.

The cross also exhibits the power of God, for on the cross Satan did his worst to the Lord Jesus Christ, but Christ laid down His life of Himself, and took it again the third day as He had promised, thus proving that He is the son of God with power (Romans 1:4).

Thus the glorious colors exhibited by the rainbow typify to me the glorious attributes of God exhibited by the cross.

4. *The rainbow typifies the cross because the rainbow forms a bridge in the sky between earth and heaven, and so does the cross.*

One end of the rainbow seems to rest upon earth, the other end in heaven. The arch of the rainbow rises up over a great gulf that lies between heaven and earth.

The cross bridges the great impassable gulf between God and man. There was no other way to bridge that gulf, which was created by sin.

All man's efforts to please God by human works could not bridge that gulf.

All man's philosophical speculations and religious notions could not bring him to God. In fact he was drifting farther and farther away from God all the time until Jesus Christ came, and by His death gave us the believers access to God and acceptance in His sight. That is why the Lord Jesus Christ spoke of Himself as "The Way," and said, "No man cometh unto the Father but by me." He meant that by His death for sin He would bridge the gulf between earth and Heaven and make it possible for those who believe, to come to God by Him. There is no other way to bridge the gulf. Paul said: "For it pleased the Father that in Him should all fullness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him I say, whether they be things in earth, or things in Heaven. And you that were sometime aliens and enemies in your mind by wicked

works, yet now hath He reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in His sight, if ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel which ye have heard . . ." (Col. 1:19-23).

Some day we believers shall enter heaven by way of the cross.

5. *The rainbow typifies the cross because it was designed to be an incentive to holiness.*

I cannot imagine Noah ever beholding that sign in the sky without realizing anew that God loved *him,* and had been gracious to him, and that he ought to continue to trust God, and obey Him. Alas Noah must have forgotten these things, for we have the sad record of his drunkenness, which exhibits the tendency in the human heart to sin. But the purpose of the rainbow was undoubtedly to remind redeemed men of their duty to God.

The cross should likewise be an incentive to holiness, for all who believe on the Son of God. Each time we see this token or read of it or meditate upon it, it should remind us of God's grace, and how He saved us through faith, from the awful judgment we deserved, and delivered us through the death of His Son to security and peace. The cross should serve to remind us that we ought henceforth not to live to please ourselves, but to live to please Him who loved us and gave Himself for us. It should serve to remind us that God hates sin and that in view of His grace to us we should abstain from every form of evil. It should serve to remind us that God has saved us out of the world that we might walk before Him and fear Him and honor Him in all things.

Blessed is the man or woman or child who sees in the cross of Christ an incentive to holiness and devotion to God and seeks to render such devotion, and to maintain such holiness.

6. *The rainbow typifies the cross because the rainbow must have been a source of comfort to Noah unto the end of his days and a guarantee of every blessing.*

Every time Noah saw the bow in the sky he must have been reminded anew of God's love, and reassured of God's announced purpose to bless him and his house.

Noah must have said to himself: "That rainbow is the token of God's love and faithfulness. I can be sure from it, that God will continue to bless me and my house.

THE CROSS SHOULD BE a source of comfort to us believers and a ground of rejoicing. It should serve to remind us that God

who loved us enough to sacrifice His Own son for our sins, will not withhold any other blessing He has promised us for our furtherance and growth in Grace. In short, the cross should remind us that He that spared not His own son, but delivered Him up for us all, shall with Him also freely give us all things (Romans 8:32), and that "God is for us" (Romans 8:31).

7. *Finally the rainbow typifies the cross because the rainbow was no source of comfort, or ground of rejoicing to Noah and his house until they had escaped judgment by means of the ark.*

Doubtless the rainbow had existed from the beginning of time, and had Noah and his sons doubted what God said concerning His purpose to judge the world, the rainbow would never have been to them a source of comfort or ground of rejoicing.

It became the glorious token of a covenant because they BELIEVED GOD and escaped judgment thereby.

In a like manner the cross is meaningless to men until we *believe God* and obtain deliverance from judgment through faith in the sacrifice of Christ upon the cross. Until we put our trust in the finished work of the Son of God, the cross is merely a fact of history and not the token of a glorious covenant wherein God guarantees eternal life to all who trust His Son, and every needful blessing.

There are multitudes who profess to be Christians and yet to whom the cross is virtually meaningless because they have never yet obtained deliverance from the wrath of God and acceptance with Him through trust in Christ crucified.

Beloved, everything depends on whether or not we receive God's testimony concerning His son, and His sacrifice for our sins. If we believe that Christ died as a God appointed sacrifice for our sins then the cross is to us what the rainbow was to Noah:

1. The token of an *unconditional* covenant, which requires nothing on our part but faith.

2. The token of a *perpetual* covenant, which will never be cancelled or changed, or superseded.

3. The thing which reveals the glory of God.

4. A bridge between earth and heaven.

5. A mighty incentive to believers.

6. A constant ground of comfort and rejoicing.

But if we refuse to believe what God says about a judgment, and fail to put our faith in the Son of God, who died to save us, the cross will bring no comfort to our hearts in this life or in the life to come.

"The Lord Hath Spoken"

By DR. JOHN HESS McCOMB

My text is from the second verse of the Book of Isaiah and contains these words: *"The Lord hath spoken."*

Everything depends upon the truth of this statement. If, as we believe, the Bible is the faithful record of what God has said, we need not grope blindly through this world, dependent on our own strength and on our own ideas, but we can rest upon what God has said. If the Bible were not true we would be most to be pitied, for then we would be without a knowledge of God, or how to please Him.

But the Lord has spoken. The Bible is true from the beginning. He wrote it: "For the prophecy came not in old time by the will of man, but Holy men of God spake as they were moved (carried along) by the Holy Spirit" (II Peter 1:21). God not only spoke to us through the prophets, but hath in these last days spoken unto us by His Son whom He hath appointed heir of all things by whom also He made the Worlds (Heb. 1:1-2). The entire New Testament is Christ speaking through the Apostles. Mighty signs and wonders confirmed the truth of the spoken word, and the fulfillment of prophecy further confirms it. The unrest and doubt in the world today are confirmations of specific prophecies in the Book men please to doubt.

1. *Since the Lord has spoken, our first duty is to ascertain what He has said*:

The Bible contains in the main three things: A revelation of the character of God Himself; a revelation of the character of man, and a revelation of God's plan of salvation through Christ.

In brief God reveals Himself as a Trinity of Persons, the Father, the Son and the Holy Spirit, the same in substance, equal in power and glory.

God reveals that man though created in the image of God, is a fallen being, who has brought upon himself terrible misery through willful disobedience to God; God also reveals that salvation, or deliverance from the consequences, and power of sin, is to be had only through faith in Jesus Christ the Son of God who died upon the cross as God-appointed Sacrifice for our

sins, and who is "able also to save them to the uttermost that come unto God by Him" (Heb. 7:25).

If we received a letter from a King we would study it and perhaps memorize it in order that we might possess it forever. In the Bible we have a letter from the King of Kings, and alas there are multitudes who call themselves Christians, who have never read the letter through nor ever memorized a line of it at their own volition. That is the reason why so many people imagine that the Bible contains nothing other than commands regarding conduct. Had they read it carefully they would find that the commands occupy comparatively a small part of Scripture, for God desires to tell us what He has done for us, even more than to tell us what He desires us to do for Him.

2. *Since the Lord has spoken, it is also our duty to receive what He has said, even if we do not understand it all.*

We receive every day as true things which we do not understand simply because we have confidence in the one that says them. For instance when we read a sentence in a language we have never studied, we do not brand it as untrue, merely because we cannot translate it. If we know the author and have confidence in him, we receive the sentence as true because he wrote it, even if it is meaningless to us at the time. So it should be with the Word of God. There are things in it we cannot understand, but that does not mean they are untrue. Our understanding is entirely too limited to be set up as standard with which to test the Word of God.

As a matter of fact even the humblest and most ignorant of men can understand enough of the Bible to obtain salvation through faith in Christ, if they are willing to receive it as the Word of God, and study it prayerfully. Those who cannot understand the Bible are blinded by sin and prejudice. "For the preaching of the cross is to them that perish, foolishness; but to us which are saved it is the power of God" (I Cor. 1:18). The Bible is at one and the same time the most profound Book in the World, and the most understandable. Scholars cannot exhaust the depths of its meaning, and babes can profit by its promises.

Since the Bible is so understandable, God will hold us accountable if we neglect it, and fail to receive it as His Word.

3. *Since the Lord hath spoken it is our duty also to avoid making what He has said of non-effect through human tradition, which is a common human tendency.*

This was the terrible mistake the religious leaders of Israel

made in Our Lord's own day. They had come to revere the sayings of their Rabbis more than they reverenced the Word of God itself. What Rabbi Hillel, or Rabbi Shammai said mattered more to them than what GOD SAID. As a result they neglected the Word of God and clung to their own notions. It was to this that the Lord Jesus referred when He said: "Ye reject the commandment of God that ye may keep your own tradition." (Mark 7:9).

Multitudes of religious people are making the same terrible mistake today. They are rejecting the Word of God for human teaching concerning it. They take what Mrs. Eddy says rather than what God says, thus making the Word of God of non-effect through their tradition. They accept what some modernist says, rather than what God says; they accept an unbelieving professor's religious notions that set aside the Word of God. I received a letter last week asking me to sign a paper pledging myself to oppose all wars. Such pacifism has no foundation in the Word of God. Moreover, in multitudes of churches it is being taught that God will heal all our bodily ills, but the Bible clearly states that He will not do so in every instance, but will do that which will be for His gory and for the benefit of the soul of the sufferer. Another instance of this tendency to substitute human notions for what God says is the fact that in many churches it is being taught today that all men shall ultimately be saved regardless of their sin, or their beliefs, yet this flatly contradicts the Word of God which says that those who reject the Son of God shall experience everlasting punishment for their sins. Another example of the teaching of human tradition is the fact that in many churches it is being taught today that Christ was merely a good man and nothing more. This contradicts the Word of God which time and again states, He is the Only Begotten Son of God equal to the Father in power and glory.

How careful we should be lest we nullify anything that God has said, through following the teachings of men.

4. *Since the Lord has spoken it is also our sacred duty to obey what He commands regardless of the cost*: He says: "Be ye doers of the Word and not hearers only, deceiving your own selves" (Jas. 1:22).

To obey God will cost something, rest assured. Satan will see to that.

If we obey God by receiving His Son as Our Saviour, and by

seeking in all things to please Him, we shall encounter opposition, and scorn from the World, and many will seek to dissuade us from our trust in Christ. It may even be that our trust in Christ will bring persecution. Since the Lord has spoken our duty in these situations is clear. We are not to marvel if the world hates us, but are to remember that it hated Our Lord before it hated us, and that if we belonged to the World, the World would love us, but because we have been chosen out from among the world by Him, the World hates us. We must determine by God's grace to remain faithful to our Saviour regardless of persecution and opposition.

In school, or in the business office, take an open stand for Christ. Make it your aim to please Him, and not to please men. They may ridicule your views, and shun your society, but what would you gain by being popular with the Devil's servants? You will gain true riches of glory if you are faithful to Christ. We dare not love the praise of men more than the praise of God.

5. *Since the Lord has spoken, and this book is what He has said, it is also our duty to rely upon what He has promised to do for us in this life and in the life to come.*

These promises of God cover every situation that could possibly arise, if we are believers in Christ, and give infinitely precious assurances regarding the life to come.

Everything we need in this life God stands pledged to provide if we are among those who have received His Son and Saviour. He has said "God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). He has assured us that since He spared not His own Son but delivered Him up for us all, He shall also with Him, graciously give us all things (Romans 8:32). Our idea of what we need and God's idea may not be the same, but He knows best, and stands pledged to provide it. Our first recourse in time of need should be to take the matter to Him in prayer. Take it to Him before you mention it to men. I am coming more and more to be convinced we ought not to mention our needs to men at all, but ought in every instance to go directly to Him.

Regarding the life to come, God's promises are so glorious to the Believer, that we should have no apprehensions, if we are trusting Christ. The things that await the Christian in Heaven are so wonderful that they make description impossible. It is our duty if we believe these things to cease worrying and to rely upon

His exceeding great and precious promises. In fact by serenity, when other people are distracted by concern for this life and the next, we can bear a powerful testimony to the Saviour who has made it possible for us to be thus carefree.

6. *Since the Lord has spoken, and this Book is the faithful record of what He has said we should also teach this Word faithfully to our children.*

God said to Israel: "These words that I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children . . ." Deut. 6:6-7. The command applies to us.

Our children are our first field of evangelistic effort. Our supreme duty to them is to instruct them concerning the things of the Lord. Woe unto the parent who is too busy to give faithful religious instruction to his child, and who delegates such instruction to the Church. At best Sunday School is but a supplement for home instruction. Do the instructing yourself. Tell your children that they are sinners by nature, and that they need a Saviour, and that Jesus Christ died to save all who should thereafter believe on Him. Urge them to put their trust in Christ, and to live to please Him. Make it clear to them that no good works which they could do could save them. Emphasize how great the love of God is toward us, because He sent His only begotten Son that we might live through Him. Tell them that the Bible is the faithful record God has given of His Son, and that God cannot lie. Warn them that there is a Hell of awful suffering awaiting those who reject God's offer of salvation, and a glorious Heaven awaiting the saved.

If professing Christians had taught thus faithfully down through the years conditions would be vastly better than they are today. In almost every instance young people convicted of crime have had no religious instruction in the home.

7. *Finally, since the Lord has spoken, and this Book is the faithful record of what He has said, we are commanded to TALK of His Words continually, for in Deut. 6:7 the full quotation reads: "And these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."*

In short, every believer should be a missionary, and we can

fulfill our task as missionaries by having God's Word in our hearts and by talking of it at every opportunity.

I once knew an Old Lady who had received a personal note from Mrs. Hoover, in thanks for a gift she had sent at the time of the inauguration. My old friend treasured that letter till the day of her death. She talked of it whenever she had a chance, and delighted to show it to every friend she had, and she had many. It was amusing to hear her ask you to run your finger over the letter head to satisfy yourself it really was engraved, and to study the signature to convince yourself. It came from Mrs. Hoover.

We should do with God's Letter just what that woman did with Mrs. Hoover's letter—talk about it and exhibit it whenever we have an opportunity, and urge people to recognize that it indeed is from the King of Kings Himself. The two greatest missionary movements in the history of the Church were carried on in the main by Christian businessmen and business women, who talked of the Gospel wherever they went. The first of these great movements was in the days of the Apostles, when tent makers, and soldiers, and salesmen and mechanics talked of the Christ and the salvation obtainable through Him wherever they went. The second was in the Reformation when the rediscovered Gospel was carried by business people throughout all Europe.

I am convinced that the Lord hath spoken and that the Bible is the Word of God. The more I study the Bible the more convinced I become. Therefore I am resolved by God's grace to continue to familiarize myself with its contents; to receive everything that God says therein; to obey its commands regardless of what such obedience costs in popularity or in opposition; to avoid nullifying the Word of God through the acceptance of human tradition that contradicts it; to rely upon God's promises and to cease worrying; to teach His Word faithfully to the children He places within my care; and to talk of His Word continually praying that God will use my testimony to the conversion of souls and the strengthening of His people.

The Birthday of Souls

By DR. JAMES McGINLAY
Pastor of the Central Baptist Church
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"Before she travailed, she brought forth; before her pain came she was delivered of a man child. Who hath heard of such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Isaiah 66:7-8.

As a minister of the Gospel, I have sometimes wished that God's ways were my ways, and His thoughts mine, so that by a process of mental reasoning I could explain to myself and to others, some mysteries associated with the salvation of the lost. We are all agreed that nothing but the Word of God, energized by the spirit of God, will ever save a sinner from the error of his ways. No mystery about that, is there?

Yet before sinners are stirred, God Himself must be moved, and apparently the only power that can perform this collossal task is the prayers of the Lord's own people. Why doesn't the omnipotent God save souls without our prayers, and apart from our preaching? Why doesn't He gather into His Kingdom the heathen from Africa, India, China and Japan, independently of human help? God knows the tragic record of our frailty, He is not ignorant concerning the true state of our lives, for our sin of commission and omission has long provided Him with food for bitter grief.

Notwithstanding it is perfectly obvious that God has no intention of saving sinners unless and until we do our part. Please do not go to sleep now, or permit your interest in this message to lag, upon the assumption that the speaker is heretical concerning the sovereignty of God. On the contrary, I believe that God is the author and finisher of salvation, and upon His deserving brow I place the crown of laurels, giving all honour and glory to Him for our redemption.

Not for one minute must we relegate to any but the power of Christ's Word the credit for raising dead Lazarus from the grave. But before our Saviour cried, "Lazarus come forth," He said to His Disciples, "Take ye away the stone." Divinity and humanity

must needs work together before the blinds are pulled up and the grief dispelled from the little home of Martha and Mary in Bethany. Cornelius, the Centurion of Bible fame, was a very devout man as naturally devout men go. In fact, an angelic visitation was the great distinction he and his family enjoyed. Have any celestial messengers been around your home lately? Likely not, but they did patronize the house of an unregenerate Caesarean. Before this Roman gentleman could become a Christian, it was necessary for Peter to deliver in his presence, the Gospel message setting forth the saving grace of God. Prior to this, however, our Heavenly Father had to deal with stubborn Peter. It always puzzles me to figure out why an all-powerful God, who could lower a tray of meats from the sky as an object lesson to a thick-headed saint, could not by direct interposition save a tender-hearted sinner. But no, here we are again confronted with the eternal enigma of human and divine co-operation.

Please do not ask, "Couldn't God save Cornelius without the help of Peter?" My business is not to explain what God couldn't do, but declare what He did. If perchance I were successful in clearing up the case of Cornelius, my next problem would be to tackle the case of the Ethiopian whose conversion apparently could not be consummated until Philip, the evangelist, was caught away from a revival in Samaria, to interpret Isaiah fifty-three to a lone sinner in the desert.

May God help us to believe that when we get to Heaven in all probability we shall discover very few glorified saints, whose conversion on earth was entirely divorced from some human influence.

1.

THE MISTAKEN CONCEPTION OF REVIVAL

Prevalent among many churches today is an erroneous idea concerning the true meaning of revival. Months ahead they locate some noted evangelist and then "hook him for a Fall campaign." They imagine that if during the interim between the setting of the date, and the actual commencement of the meetings, no outrageous sin disgraces their profession, upon the first night of the expert's endeavor, a mighty revival will fall, either from Heaven or down his coat sleeves;—they know not, nor do they care just so long as "IT" comes. When the meetings are over and the meagre results tabulated, the more sanguine of the flock who really expected a catch of one hundred and fifty and three, shake their disappointed heads and say one to another, "Well, that evangelist

is like the old grey mare, he ain't what he used to be." The other crowd who really never did want the meetings, but merely voted in favour of them to preserve the unanimity of the fold, are perfectly delighted with the results. With a gleam in their eye that bespeaks satisfaction they say to the poor discouraged preacher, (who by this time is praying for a new church), "Well, Pastor, it is just as we expected."

Strangely enough, however, the same evangelist leaves that place, goes to another, preaches the same sermons and the windows of Heaven are opened, and the blessing of God falls, the saints are revived and sinners are converted. Why the difference? The text explains it. There was little or no concern for the lost in the first assembly. Strife, envy, jealousy and worldliness were the order of the day. In such places it would be extremely difficult for either Michael or Gabriel from Heaven to make much progress, and produce satisfactory results.

In the second church there was a spirit of prayer. The saints were burdened for the lost. The dearth of conversions had saddened them, and impelled them to cry, "Oh God, how long, how long?" Mothers and fathers were weeping on account of their wayward sons. "And as soon as Zion travailed she brought forth her children."

Yes, just as a mother goes down into the valley of the shadow of death, giving birth to her child, so must the church collectively, and the saints individually, travail in spirit before sinners will be born into the Kingdom of God. You may send a mother to the hospital, place her under the care of the most expert obstetrician, but it is not until she travails that the babe is born. The Spirit of God penned our text not for the purpose of being vulgar, but in order that we might perceive the striking analogy between the physical and spiritual. If we would see our loved ones saved, and our churches transformed from religious morgues into spiritual maternity wards, we must be willing, for Jesus' sake, to pay the price.

2.

BIBLICAL AND HISTORICAL EXAMPLES OF TRAVAIL

As we study the Word of God, and the sacred and secular records of the church's career, we can do naught else but admit that travail was always pre-requisite to revival. When Nehemiah in Shushan the palace, was informed by Hanani and certain men of Judah that the remnant were in great affliction and the walls of Jerusalem razed to the ground, he sat down and wept and

mourned certain days, and fasted, and prayed before the God of Heaven. Listen to his plea.

> "I beseech thee, O Lord God of Heaven, the great and terrible God, that keepeth covenant and mercy for them that love Him and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned."

Before the walls were rebuilt and the people blest somebody had to pray night and day.

In the book of Esther, the noble, yet comparatively obscure Mordecai was the man behind the scenes who wrought deliverance for the Jews. The intervention of Esther within the palace gates would have proven futile, apart from the divine reinforcement supplied by her foster-father's prayers without.

> "When Mordecai perceived all that was done, he rent his clothes and put on sackcloth and ashes, and went down into the midst of the City and cried with a loud and bitter cry."

Jeremiah, the weeping prophet, is illustrative of our text. He cried, "My bowels, my bowels, I am pained at my heart because they have forsaken Thy law." Look at Daniel. He prayed twenty-one days and did not cease till he had obtained the blessing. He sought it by prayer and supplications, with fasting, sackcloth and ashes; and after he held on for three weeks the answer came. Why didn't the answer come sooner? God sent an archangel to bear the message, but the devil hindered him. (Daniel 10:11-14).

Peter is given great credit for the conversion of three thousand souls on the day of Pentecost. God bless him, he is the last man in Heaven from whom I would subtract one ounce of glory. Yet we must remember that one hundred and twenty had travailed in the upper room, and on the morning when the first church walked down the stairs to be given life at Pentecost, they were in a God-conscious frame of mind and attitude of heart. It is comparatively easy to be a Holy Ghost preacher if one is privileged to minister the Word of Truth to a Holy Ghost people. It has been said that the pew will rise no higher than the pulpit, in which assertion I concur, but God help the poor pulpit in a church whose pews are spiritually down in the cellar.

Martin Luther could never have rocked the Vatican, nor shook the world for God, had it not been for the humble saints in the forests of Germany, in the dungeons of Spain, in the fields of England, and on the hills of Scotland, who were crying out night and day to God for deliverance from the bloody tyranny of the ecclesiastical harlot. "Shall not God avenge His own elect, which cry day and night unto Him?" (Luke 18:7.) He did.

Next to reading the Bible itself, I recommend as a tonic for your soul a study of the biographies of men who were luminaries in the realm of evangelism. Of Finney's power in prayer one of the early students at Oberlin said, "The Class in Theology of 1838 met to hear one of the last lectures of the course. Finney as usual knelt with us in offering the opening prayer, but the burden on his soul for us, for Zion, and for the lost world could not be thrown off in a few petitions. For a whole hour he led us up to God. We then arose and went in profound silence to our rooms. There was no lecture that day. His prayer we can never forget." Would God we had some colleges today in the world, whose presidents or professors would storm the throne of Heaven in prayer for one hour, instead of utilizing that valuable time at their disposal, explaining away the faith of Finney and other intellectual giants who had tapped the spiritual resources of Heaven and turned thousands to God. Whitefield, Jonathan Edwards, and others, oft-times spent whole nights in prayer travailing for souls and just as surely as they preached next day, so did God save sinners.

3.

HAVE WE A CONCERN FOR THE LOST SOULS?

On every hand today we hear that the imminency of the Lord's return makes the wholesale conversion of sinners, not only improbable, but impossible. The day of revival is over, therefore, we need not expect to witness any great stir among the unregenerate. Well, my friends, if you have a loved one out of Christ, on his or her way to hell, I beg of you to remember that God has not changed, the gospel has not changed, the Holy Ghost has not changed, and even in this apostate day our Heavenly Father hath no pleasure in the death of the wicked.

If the people of God, instead of running around with a prophetic telescope to their eye, looking for the anti-Christ, and the man of sin, and the geographical location for the battle of Armageddon, were travailing for souls, revival, instead of dry rot would be the prevailing order in many of our good orthodox churches.

I believe in the rapture of the saints and kindred truths associated therewith, but while my heart is crying "Even so Lord Jesus come quickly," my lips are warning sinners to flee from the wrath to come.

Do you mothers and fathers ever weep on behalf of your children who are perishing? Do you wives send up a heart-rending cry to God to save your husbands from hell? If they pay no attention to the preacher's sermons, maybe they will to your tears. Reveal by your grief, that sorrow has possessed your heart on account of their precarious condition. If they ask why you are sad, tell them that it almost breaks your heart to think that while you and the redeemed are enjoying the eternal felicity of Heaven, they will be enduring the everlasting misery of hell. If Christ in lonely Gethsemane at midnight was in such travail of soul for lost men, that "His sweat was as it were great drops of blood falling down to the ground," how in God's name do we expect sinners to be saved until we at least approximate a little of His anxiety?

I have a friend who over a period of years prayed for and pleaded with his unsaved brother. As time went on the object of his concern exhibited less and less interest in Christ, and became more vehement in his determination to reject Him. My friend said to me in a somewhat exasperated tone of voice, "Never have I pleaded with a harder case. Talking to my brother about things eternal is like casting one's pearls before swine. He does everything in defiance against God, and for the life of me I see no hope." Apparently he had communicated this pessimism to his mother in England, for one day he showed me a letter which he had received from her hand. Concerning her unsaved son she said to my friend, "Don't worry about Reg. I prayed the rest of you into the Kingdom, and so will I do with him." We both admired the faith of this old soul, and agreed that she was so typically motherly in her faith that God would one day save her prodigal. Some months later another brother, a Christian, and a deacon in a little church in British Columbia, was sitting in his usual pew worshipping God with the rest of the congregation. Suddenly the door opened, and to his utter amazement in walked this unsaved man. Without waiting for sermon or invitation from the pulpit, he made his way to the front, motioned to the preacher and said, "Tell me, sir, what must I do to be saved? I can stand this no longer, and have come from the ranch in the mountains this morning to find God. Can you help me?"

Ah, what was the explanation? Several thousands of miles away in a little home across the sea, a mother who believed God,

and loved her son's soul, was beseeching the Throne of Grace on his behalf. In answer to her prayer the omnipresent Holy Spirit invaded that lonely house in the British Columbian hills, apprehended the sinner who was apparently across the dead line, and that Sabbath morning impelled him to travel to a place of worship where he might be pointed "to the Lamb of God that taketh away the sin of the world."

Imagine having souls saved before the choir sings its anthem? Imagine having sinners converted before the preacher even announces the text? Yet, that is what we could have, and what we would have, if people today were really burdened for the lost. You go to church on a Sunday after a week of travailing for sinners, and communing with God of their behalf, and I tell you brethren, you won't care whether the sermon to which you listen with interest, has a first point, second point, third point, or conclusion; whether the text is from the Old Testament or the New; high doctrine or low, your concern will be for human derelicts, and your ambition, to see them saved.

"As soon as Zion travailed she brought forth."

4.

THE EFFECT OF TRAVAIL FOR THE LOST

The day is too far spent for us to idle away our time in useless speculation as to whether it is necessary for Christians to travail before God will save souls. I pray that the message thus far has clarified your mind concerning this truth. However, a perfectly legitimate question might be, of what value is travail to the Christian? If God could by His sovereign power, save sinners without our aid, then surely, the inclusion of human co-operation must be for a purpose beneficial to us.

Even in the physical realm, "We are not skilled to understand what God hath willed, what God has planned," and among the mysteries of life is the vicarious suffering of a mother, before her first-born is brought into the world. Although we cannot explain why she should go through the Valley of the Shadow of Death in giving birth to her child, yet we must admit that her travail has a tremendous effect upon her love for that baby afterward. We are all agreed that there is a vast difference in the quality of maternal and paternal affection. In fact, the nearest approach to the incomparable love of God for sinners, is the love of a mother for her offspring.

We fathers love our children, but the more truthful among

us must admit, that when the baby has whooping-cough, cholic, or croup, at three o'clock on a cold wintry morning, the mother's love travels further and faster than ours. Mother is usually at the little sufferer's side relieving his distress before tender-hearted father has convinced himself that the little fellow is even in need. The child is more precious to the one who suffered most to give it life, and even when a grown-up prodigal he breaks the parents' hearts, the mother never forgets that the son now behind prison bars is the baby for whom she tasted death.

If God were to save souls in churches whose members had never suffered or sacrificed on behalf of sinners, how much, or rather, how little, genuine affection would be lavished upon that babe in Christ after his conversion. "God loves a world of sinners lost, and ruined by the Fall," because He, Himself, suffered, bled, and died, to save their souls from hell. Our Father has no desire to save souls in a church where His converts would be treated as orphans, or step-children, of the unfortunate type whose little hearts pine for love and seldom receive it. Therefore, the Bible has decreed that we travail before their conversion, so that we shall care for them afterward.

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

Oh, lead me, Lord, that I may lead
The wandering and the wavering feet!
Oh, feed me, Lord, that I may feed
Thy hungering ones with manna sweet!

Oh, strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea."

(Dr. McGinlay's three addresses contained herein are published by permission of the Wm. B. Eerdmans Publishing House, Grand Rapids, Michigan, publishers of the book in which this address appeared recently. Price $1.00.)

A Fortnight with Peter and Paul in Jerusalem

By DR. JAMES McGINLAY

"Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." Galatians 1:18.

One evening about 1900 years ago, our New Testament friend Peter, was sitting alone in his little home in Jerusalem, reading a Psalm of David and sipping a cup of tea before retiring for the night. He heard a knock at the door, and upon opening it he gazed for the first time in his life into the face of Saul of Tarsus, now become by God's Grace, the Apostle Paul. Upon noticing Peter's chagrin, Paul put his hand upon his shoulder and reassuringly said, "Don't worry, Peter,

> It's all different now, it's all different now,
> Through His great salvation, I'm a new creation,
> And it's all different now."

"Oh, I know," said Peter, "that there has been a tremendous change, but when I think of what you used to be and when I realize that in this very town, and on this very street, there are widows and orphans for whose misery you are responsible, I just can't help being a little nervous lest you fall from Grace and break out again."

Drying a tear from his eye and gripping the hand of his new friend, Paul reaffirmed what he had already declared that he was a new creature in Christ Jesus, "Old things had passed away, and behold all things had become new."

Peter, by this time, had regained sufficient composure to say, "Come right in," or as we say in Scotland, "Come ben the hoose."

So Peter, the humble, homely uncouth, Galilean fisherman, and the aristocratic, highly educated, cultured, religious Saul, sat down at the fireside and began a two weeks' vacation together.

What, but the Gospel, and the salvation it brings, can break down social, religious, financial and intellectual barriers, and enable two opposites like Paul and Peter to become the best of friends. Talk about the Lions, and the Moose, and Elks, the

Masons, the Odd Fellows, and the Orangemen, no greater and more blessed fraternity ever functioned on the face of God's earth than the fellowship of the redeemed. Black and white, red and yellow, oriental and occidental, all washed in the Blood of the Lamb. Won't it be a wonderful day when in Christ Jesus, "man to man the world o'er, shall brothers be for a' that"? Come with me and listen in for a little while to:

1.

THEIR FIRST CONVERSATION TOGETHER

Without indulging the speculative or imaginative we can be reasonably sure that the conversation of these two men centered in and around Christ. Subsequent to Paul's conversion and prior to the commencement of his public ministry, he went into Arabia and, "after three years he went up to Jerusalem to see Peter." Paul knew that Peter was an intimate of Jesus, and anxious to get first-hand information concerning His earthly life, His wonderful works, His awful death, and glorious resurrection, Paul commenced a casual interrogation of his new friend and brother.

"Tell me, Peter, where and when, and how, did you first become a Christian?"

"Well, it happened in this wise. John the Baptist was baptizing and preaching in Bethabara beyond Jordan. As he talked about Jesus, lo and behold, Jesus came along. When John saw Him he said, 'Behold, the Lamb of God which taketh away the sin of the world.' Among those who heard John and saw Jesus was my brother Andrew. One day he said to me, 'We have found the Messiah, which is being interpreted, the Christ.' Nothing would do but that I go with him to where Jesus was. When Jesus beheld me he said, 'Thou art Simon, the son of Jonas. Thou shalt be called Cephas, which is being interpreted, a stone.' Praise God, I became so enamoured of my Saviour, that I left my boat and my nets and for three years, with Him and ten others, and a rascal by the name of Iscariot, we sailed the sea, tramped the roads, and climbed the hills together."

"Tell, me Peter, WHOSE SON DO YOU THINK JESUS REALLY WAS?"

"What do you mean, Paul?"

"Well, just this. Already I have heard that Joseph, the carpenter, was His father, and although I know better, I would be so happy to hear from your lips a confirmation of my personal conviction."

In less time than I take to tell it, Peter started in, for when Peter got a chance to exalt Christ he needed no coaxing.

"One day, Paul, on the coast of Caesarea Philippi, Jesus gathered us together, and after inquiring from the rest of the disciples what people said about Him, He looked me straight between the eyes and said, 'Whom do you say that I, the Son of Man am?' Do you know, Paul, up until that moment I was a little hazy concerning His Sonship, but when I opened my mouth to answer I seemed possessed of a supernatural wisdom, and I replied, 'Thou art the Christ, the Son of the Living God.' To my utter amazement He said, 'Blessed art thou, Simon Bar-Jona, flesh and blood hath not revealed it unto you, but My Father in Heaven.' "

Isn't it wonderful, dear friends, to have such a revelation, through which our natural and national prejudices are broken down? It matters not to me whether you are an Irishman, an Englishman, or a Scotchman, a German, a Hollander, or a Swede, a Chinaman, a Negro, or a Red Indian, if you have discovered that Jesus is the Son of the Living God, let me shake your hand, for we are brothers. Hallelujah!

Before they lay down that night, Paul recited to Peter the story of his apprehension by Christ on the Damascus Road, his conversion, and call to the ministry. As Peter listened with open mouth and moistened eyes to the triumph of the Gospel in a murderer's life, Paul waxed eloquent in the rehearsal of the details beginning from the moment, when at noon he was stricken to the ground and blinded, until in a house 'on the street called Straight' he prayed his first real prayer and received his marching orders from his God.

2.

A VISIT TO THE GARDEN AND THE CROSS

Next morning ere the sun had risen, the two sinners, saved by Grace, were out of bed. A simple meal was prepared and quietly eaten, for both men were thinking more than they were talking.

"Where would you like to go first, Paul? I could escort you through the temples and other places of beauty and interest, around Jerusalem, but it is just as you say, I am your host, you are my guest, command me."

"If the choice is proffered to me, Peter, I should like to visit the battle field upon which our Blessed Redeemer, single handed and alone, conquered sin and death and hell for us."

So across the Brook Kidron into Gethsemane's garden they

went. Upon a little knoll they sat down and for a few moments not a word was uttered. With trembling voice, at last Peter began:

"Oh Paul, what a night, shall I ever forget it! Right over there amidst those olive trees He kneeled in prayer. He asked us to pray also, but we fell asleep. Grieved, no doubt, by our lethargy, He visited us three times reminding us of our responsibility, saying in His own sweet, gentle way, 'Could ye not watch with Me one hour?' Then with a look of pity in His eye, He said, 'Sleep on and take your rest.' Never before nor since have I witnessed such agony of spirit as we beheld that night when Jesus prayed in this very garden. 'His sweat was as it were great drops of blood falling down to the ground.' Not long afterward we saw the lanterns, and the procession led by Judas, and you know the rest. For thirty pieces of silver he had sold his Christ, and betrayed Him into wicked hands."

Peter and Paul left the garden and the next thing we know THEY ARE STANDING WITH BARED HEADS UPON THE HILL CALLED CALVARY.

"I don't mind telling you, Peter," said Paul, "that among my chief reasons for visiting you was a desire to hear from you the truth about the dying day of God's Son."

"Oh Paul, I hate to think of it. You have heard no doubt how I denied Him in Pilate's Hall the night before. A little Roman servant girl sneered me right out of my religion, for with an oath I repudiated my allegiance to Him. I never saw Him again until with the Holy Women, I beheld Him walking up the hill bearing His Cross. Beneath the burden He fell, and we sobbed in unison, 'My God, He is dead.' But no, He arose, yet so weakened in body that another named Simon of Cyrene had to carry His cross the rest of the way. We actually saw the brutal soldiers lay Him upon His back and drive the nails into His hands and feet. And do you know, Paul, when that cross was uplifted and planted in the ground, methinks even yet I hear the tearing of His muscles. As with pitying eyes He beheld His bloody assassins, He said, 'Father, forgive them, for they know not what they do.'"

By this time Peter's voice so trembled that he could not go on. There on that place where Jesus suffered, bled, and died, Paul the murderer and Peter the fisherman, wept together.

"O Jesus, Lord, how can it be,
That Thou shouldst give Thy life for me?
To bear the cross and agony,
In that dread hour on Calvary!

O Calvary! dark Calvary!
Where Jesus shed His blood for me;
O Calvary! blest Calvary!
'Twas there my Saviour died for me."

Peter, resuming his description of that fearful event, said,

"From the sixth hour until the ninth the heavens were darkened, and right there from that spot where you now stand, I heard Him cry, 'My God, My God, why hast Thou forsaken me?' The crowd responded with a sneer while one of them took a sponge filled with vingear and gave Him to drink. Weaker and weaker He grew, till at last He cried with a loud voice, 'Father, into Thy hands I commit my spirit, and He gave up the Ghost.' "

As Paul wiped the tears from his eyes he said,

"Peter, what is your particular theory of the atonement?"

"Why, bless your heart, Paul, I never heard of such a thing."

"Well, the modernists say that just as a soldier dies on the battlefield for his country, and a mother suffers and dies giving birth to a child, so Christ died for the world."

"Blasphemy!" shouted Peter, "the death of our Redeemer must never be compared with the sacrificial death of any other before or since. 'Christ died the just for the unjust to bring us to God.' He tasted the misery of ten thousand hells in order that we poor sinners might escape the agony of one."

To this Paul replied, "What do you think of the martyr theory? That is, He merely sealed with His blood the principles He preached with His lips. Like every reformer, whether political or religious, He laid down His life for the cause He loved."

By this time Peter's eyes were flashing indignation and taking Paul by the lapel of the coat, said,

"Brother, if you and I are going to be successful ministers of the Gospel, we had better forget all this theory business and stick to the one sublime fact that Christ died for the ungodly. His death was no accident— He was born to bleed. Although He was crucified by wicked hands, He was slain by the 'determinate counsel and foreknowledge of God.' "

"God bless you, Peter, with you I agree, and in His strength, and by His help we shall tell poor guilty sinners the truth and nothing but the truth concerning the Cross."

So, down from Golgotha's hill they went, back to Peter's house, and after a season of prayer in which they thanked God for the atoning work of Christ, they retired for the night to sleep the 'sleep of the just.'

3.

THEIR MEDITATIONS AT THE TOMB

The next place of sacred interest visited by Peter and Paul was Joseph of Arimathaea's tomb, not two angels in white apparel, but two sinners saved by Grace, and rejoicing in the Living Christ. There was the stone, but rolled away, and upon it our friends sat down. Paul broke the silence with a question.

"Tell me, Peter, do you believe that Jesus Christ arose from the dead? I am not talking about His Spirit. I refer to His corporeal resurrection. Did He or did He not rise in a body? Now don't look so bewildered until I have explained the reason for my apparent infidelity. The clever, religious peddlers of pleasant platitudes are telling folks that Jesus is alive, and the gullible public think that these humanists are super-naturalists. I interrogated one of them the other day, and the way I caught him was by asking, 'Do you believe that on the morning of the third day Joseph's tomb was empty?' Then the rascal began to squirm and confess that the resurrection to him meant the survival of personality divorced from a body interred."

"Oh pshaw, Paul! You didn't fall for that humbug, did you?"

"Glory to God, I didn't, Peter. I have come to you for first hand information concerning the Resurrection. I hope to write an article about it some day and when I do, believe me, I shall make no apology for my faith in the Living Lord."

"Well," said Peter, "I saw the empty tomb, I entered the place where He lay, and saw the grave clothes as He had neatly folded them away. On the morning of the third day, in the darkness of the sepulchre, He awakened, lit the lamp of immortality and walked out, and the lamp has been burning ever since."

Death could not keep his prey,
Jesus, my Saviour!
He tore the bars away,
Jesus, my Lord!

Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a victor from the dark domain,
And He lives for ever with His saints to reign;
He arose! He arose!
Hallelujah! Christ arose!

"Why Peter, how true it is if Christ be not risen our preach-

ing is in vain, and our faith is vain. Yea, and we are found false witnesses of God because we testified of God that He raised up Christ whom He raised not up. If so be that the modernists are right."

Oh friends, how we ought to thank God for the faith that Peter and Paul possessed in the resurrection of our Lord. How wonderful to think that we are worshipping not a dead historic Jesus, but a Living, Scriptural Christ. We may disagree on many minor details concerning our religious beliefs, but if we agree that Christ not only rose from the dead, but is alive for evermore, we can have sweet friendship.

4.

A DAY ON THE MOUNT

Before the fortnight's vacation was ended, at Paul's behest, Peter accompained him to the hill from whence Christ went to Heaven. One bonnie morning, while the sunbeams were playing amidst the pinnacles of the temple, and the birds were making melody in their hearts, our two friends were standing with bared heads upon Mount Olivet, the one anxious to hear the truth about the ascension, and the other eager to talk. Peter began while Paul listened.

"It was upon this Mount, Brother Paul, (by this time they were calling each other brother) that we received from the resurrected Christ our marching orders. He didn't tell us to go and clean up the world by social service, nor dry up breweries by legislation; He gave us no commission to build hospitals and schools, nor to make the world safe for democracy."

At this juncture Paul interrupted Peter,—

"Just a minute, Peter, aren't you in sympathy with social service, education, and the alleviation of human suffering?"

"Most certainly I am, Paul, and wherever the Gospel is preached, and the Word of God permitted to hold sway, you may be sure that these blessings will follow as by-products of Salvation. Christ said to us, 'Go ye into all the world and preach the Gospel, to every creature, baptizing them in the name of the Father, Son, and Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the age."

"In other words," said Paul, "instead of installing hot and cold water, shower baths, tiled floors and electric lights in the pig pen, our business is to deliver the prodigal from the fellowship of the swine and bring him to His Father's house."

"Precisely, Paul. I am so glad that you are straight on the great commission, for some of these fellows in Jerusalem are preaching politics and reformation, and already quite a few have exhausted the Bible and are now reviewing books on a Sunday night;—they make me sick. Let you and I stick to the proclamation of the blessed old Gospel.

"I have digressed a little from what I was originally telling you so I must get back to my story. While we were listening to Him give us our instruction, lo, He began to go up. None of us had ever witnessed the like before, and you can imagine with what consternation and bewilderment we beheld the unique spectacle."

"Honestly, Peter, did you actually see Him ascend?"

"Why Paul, until he vanished from our view we saw the print of the nails in the soles of His feet, and then a cloud received Him out of our sight, and we saw Him no more. While we looked steadily towards Heaven as He went up, behold, two men stood by us in white apparel which also said, 'Ye men of Galilee, why stand ye gazing up into Heaven, this same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen Him go into Heaven.'

"Say, Paul, do you believe that Jesus is coming again?"

"Most certainly I do, Peter, and apart from that wonderful event we have no blessed hope. We might well sigh in vain for the touch of a vanished hand, or the sound of a voice that is still. We will never fellowship with our departed dead again if Christ does not return. Some even now are saying that every time a dear old lady with a philanthropic heart gives a bag of potatoes or a shoulder of beef to a poor family, that Jesus has come again. Others teach that when we die, that is His return."

"Och, it is too silly to even refute, Paul. The angel told us that we would see Him come in like manner as we saw Him go. What do we care for the carnal reasoning of benighted minds? If every man and woman on the face of God's earth disbelieved in the Lord's return I tell you, Paul, I'll continue to embrace what the angel told us on that memorable day upon this Mount."

I can almost hear the "amens," and "hallelujahs" of these two redeemed sinners as they exulted in the blessed hope of the Church. My friends, do you believe that Jesus is coming again? Never mind if your ignorance concering the details of His advent has banished you to the wilderness of eschatological loneliness, so long as you know that Christ is coming again, God bless you, I am with you, shake my hand. . . .

Jesus is coming! His saints to release,
Coming to give to the warring earth peace;
Sinning and sighing, and sorrow shall cease,
Jesus is coming again!

What enabled those two apparent opposites to enjoy each other's company for two weeks? They believed in the Deity of Christ, His Blood Atonement for sinners, His bodily resurrection, His ascension, and His coming again, do you?

5.

THE LAST DAY OF THE VACATION

After fourteen blessed days of fellowship together, Peter and Paul anticipated the morning of the fifteenth with mixed feelings, happy because they had met, and sad because they must part.

"Before I go, Peter, I should like to stand just once more on the spot where I stood the day Stephen was stoned to death."

"But Paul, why resurrect the past? Your sins like mine are under the Blood, buried in the sea of God's Forgetfulness to be remembered no more against us."

"I am well aware of that, Brother, but inasmuch as I purpose preaching the Gospel to men who now are as I once was, permit me to go back and allow the memory of that bloody day to remind me of the pit from whence I have been digged."

Together they stood at the historic place where the first martyr sealed his testimony with his blood. With glassy eye, and trembling voice, Paul rehearsed the pathetic details, especially his part of the crime.

"Ah Peter, I am convinced that the first link in the chain of circumstances leading to my conversion was the homegoing of Stephen. I hated the Christians, I despised the Nazarene, and agreed with the Chief Priest and other members of the synagogue that this man was a blasphemer. But do you know, as I listened to that marvelous message he delivered, it soon became apparent that he had something my religion had never produced in me. Afterwards I learned that he was filled with the Spirit. My, didn't he handle that Old Testament like an expert! And when he concluded his message he shook his fist in our faces and said, 'Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.' When they heard these things they were cut to the heart, and they gnashed on him with their teeth."

"The wilder they grew the calmer he became, and looking up into Heaven he said, 'Behold I see the Son of Man standing on the right hand of God.' That was enough. They stopped their ears and rushed upon him, cast him out of the city and stoned him to death."

"But Paul," said Peter, "did you throw any of the missiles?"

"No, Peter, but I held the coats of the rascals who did, therefore, I was just as guilty as they."

By this time Paul was sobbing as though his heart would break.

"Peter, when I get to Heaven, I want to see my Saviour first of all, and then Stephen. Although I went on breathing out slaughter against the Christians, the memory of Stephen's death could never be erased from my mind, and reacted upon me as an arrow in the side of a wounded stag. Just before he died, he said, 'Lord Jesus, receive my spirit.' and he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge.' And when he had said this, he fell asleep.

"Tomorrow you and I shall part company, Peter, maybe never more to meet on earth. Before we go shall we kneel on the spot where I contributed to that deacon's death, and promise God that by His Grace we shall live as Stephen lived, preach as he preached, and if need be, die as he died."

Ah dear friends, we have been visiting the historic arena of the world's redemption, we have been reminded of our past wicked life. But just as Paul and Peter were forgiven, so are we. Their Christ is ours, and even though we may never be crucified upside down as Peter, or decapitated as was Paul, for Jesus' sake, let us have no desire,

> To be carried to the skies on flowery beds of ease,
> While others fought to win the prize and sailed through bloody seas.

The parting on the fifteenth day was sacred, for I am sure those two great men, not only shook hands, but kissed each other good-bye. Peter stood at the door of his little house meditating upon the memory of these blessed days together. He watched Saul of Tarsus, with a bundle over his shoulders, disappear round the bend of the road. Methinks I hear him say, "Thank God for the Gospel that can save a man like that, for Grace that is greater than all our sin."

A Great Preacher Down in the Dumps

By DR. JAMES McGINLAY

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat." I Kings 19:4 *and* 5.

Each one of us ought to thank God every day we live for the unvarnished facts preserved by the pen of inspiration, concerning the Aristocrats of Faith who are now in Heaven. Were the biographies of Elijah, David, Samson and Peter, of human authorship, we never should have learned that they were men subject to like passion as ourselves—giants when they walked with God and dwarfs when they travelled alone. If from the Word of God all the mistakes of God's great servants had been deleted, what a comfortless book for those of us, who with Paul ofttimes cry, "O wretched man that I am, who shall deliver me from the body of this death?"

The saints of God down through the ages have regretted and lamented the sin of David, that has left a black stain upon the history of his noble life. Especially when the world casts his crime in our teeth, do we wish that sufficient grace had been given him to sustain his weakness in the fatal hour of testing. Yet, although David went astray, please remember he returned to God, and that exquisitely beautiful Fifty-first Psalm is the heart-broken story of his come-back. What a poor Book the Bible would be without, "Have mercy upon me, oh God, according to Thy loving kindness; according unto the multitude of Thy tender mercies blot out my transgressions."

Similarly, how much blessing we poor, discouraged, disappointed, and disillusioned preachers should have missed, had God covered up the record of Elijah's sojourn beneath the juniper tree. Is it not true of us, as it was of him, that the one day we are upon Mount Carmel defying and slaying the prophets of Baal, waxing valiant in the fight to the Glory of God, praying and having answers to our prayers, then alas next day, chased by some

Jezebel of Satan, (we go a day's journey into the wilderness), and if we do not wish for death, we at least long for Heaven?

Just imagine that big rugged stranger from the hills of Gilead, walking into the court of Ahab, uninvited and without apology, delivering the following message, and then walking out:—

> "As Jehovah the God of Israel liveth, before Him I stand, there shall not be rain or dew these years, but according to my word."

The nobles who heard him laughed in his face, the ladies pulled in their skirts to permit the anonymous rustic to leave the room, and among them the consensus of opinion was, that Elijah was a poor simple soul suffering from some hallucination concerning the weather. But it was no laughing matter, when for three and one-half years no rain fell, is as we find him today, despondently crouching beneath a juniper tree, clamouring for the grave. The stalwart who withstood the deluded devotees of Baal, was at last chased for his life by a lone woman.

1

A LESSON FOR THE DISCOURAGED

I am convinced that the dignity of Elijah's life story has been enhanced, and its value increased, by the divine inclusion of this one unfortunate incident. God knew what many of us have since learned, that one of the most frequent experiences of the saints is discouragement. As we visit churches and converse with God's servants, we are convinced that one of the major problems of the pulpit and the pew is to keep from getting "down in the dumps." If a preacher stands before his congregation in a despondent frame of mind, his sermon will reflect his condition, and the devil will see to it that the audience goes out, as he came in. In this day when sin is as defiant as hell, and when compromise is unthinkable, too many churches, instead of being upon the mount, are down in the valley.

God help us to learn from this experience of Elijah, how short a distance lies between Mount Carmel and the wilderness. The voice from the pit usually follows the voice from the throne, and a lapse of faith is comparatively commonplace among even the chosen of the Lord. For example, John the Baptist, that mighty forerunner of the Messiah, cried in the desert, "Make straight the way of the Lord." Yet not long afterward, while languishing in the prison of Machaerus, he began to interrogate the identity of

of Jesus. Like Elijah and like ourselves, he first became discouraged and afterward, panic-stricken.

Then, please note how comparatively insignificant are the problems that cause us the maximum of worry. Who drove Elijah to the Juniper tree? The prophets of Baal, or of the Grove? Ah no, he handled them like a good fellow, devoured them with little exertion. It was Jezebel, a painted woman, who, when she heard what he had done to her deluded advisors, swore that by the next day, Elijah would be, at her hand, as they were at his—dead. I have to laugh, although it is pathetic, to hear some preachers retail their church problems. I think of one dear brother, by whose fireside I sat one evening, listening to his eloquent narration of how he had dealt with the church board, the denominational officers, the modernists, and all the rest of his adversaries. While he related the stories of his triumph, I admired him, and thanked God that even in this day of easy tolerance, there was one man who stood upon his own feet and could not be cowed.

Next day, however, while his wife was preparing lunch, and he and I were sitting in the parlour, the telephone rang, and my friend answered. Never in my life did I listen to such a one-sided conversation. You would have sworn that it was Jiggs of comic strip fame, talking, or rather listening to Maggie. All this poor preacher said was, "Yes — Yes — Yes — Well, justa minute please — — I know — but — I couldn't help it — All right — All right — Don't be vexed now — I'll not forget it again — etc., etc." This went on, mind you, for about fifteen minutes, and I could see by the poor fellow's face that his blood pressure was abnormally high. Without expressing my inquisitiveness, he told me that the lady at the other end of the 'phone was the President of the Ladies' Aid, giving him "hail Columbia" over some announcement that he had bungled on the previous Sunday. The poor fellow was mentally exhausted after the telephonic tirade of which he had been the victim. He said to me, "Brother McGinlay, I have an awful problem in this church, she is the President of the Ladies' Aid, and a very capable woman." I thought to myself, here is a man who can handle the modernists, cantankerous elders, and the devil himself, but alas, alas, this lone member of the weaker sex had him down.

God bless the Presidents of Ladies' Aids, soloists, organists, and choir leaders, just so long as they are humbly functioning in their respective spheres of service to the Glory of God, and labouring to win souls to Christ. But when their determination is to sit, like the sons of Zebedee, one on the right hand and the other

on the left of the throne of prominence, God help the preacher and the church. The cause of a mighty Joshua can be destroyed by an insignificant Achan of either sex, who is so obscure that in describing him it becomes necessary to give, not only his geneology, but the size of his grandfathers' feet, before people will recognize him. Who was Jezebel compared with Elijah? A cipher of the meanest order, yet this great big spirited prophet of God is lying under a wee bush outside the city limits, telling God he was through, licked to a finish by a woman. Oh me!

Martin Luther, another Elijah of a more modern age, once became so depressed in spirit that his wife appeared at the breakfast table one morning clad in mourning. Luther said, "Is someone dead?" "Yes," she replied, "God." "Tut, tut," said he, "our God liveth and abideth forever." Said Mrs. Luther, "I am so glad to hear you say so, for judging by your appearance and your actions about the house this week, I was suspicious that God had expired." Her satire stabbed him wide awake, and thanking God for such a wonderful wife, he girded himself once more, and went about His Father's business.

Brethren, we cannot afford to be discouraged or jaundiced these days, for there never was an hour when the Church of the Living God had greater opportunity to manifest the true joy of salvation, in contrast with the emptiness of the sinful pleasure common to a dying world. Yet if I am speaking to some whose Mount Carmel experience is ancient history, and your present domicile is the juniper tree, without entcouraging you to take up permanent residence there, I would offer you a little comfort, by reminding you that bigger men than yourself have been there before you.

2

WE CHRISTIANS MUST BE HAPPY TO BE USEFUL

The world is sad. Men are frantcially pursuing true happiness and satisfaction, but in vain. If ever the world needed a cheerful mountaintop testimony from the Church, it is now. Its skies are sodden with clouds of strife and depression. Weary burdened wayfarers are longing for rest. They know not where to go for peace. We do. Are we telling them? Their wounded hearts are bleeding for an ointment that will heal. Are we recommending the balm of Gilead? Oh saints of God, you and I have been entrusted with the ministry of reconciliation, but if we have lost our vision and are beneath the juniper tree, "How can we

sing the Lord's song?" Souls are perishing, unbelief is rampant. God help us to wake up and cheer up in order that our testimony might have power.

Elijah's contribution to the cause of Israel was tremendous, when his implicit faith enabled him upon Mount Carmel, against mighty odds, to demonstrate that Jehovah alone had supernatural, heavenly power.

> "Elijah prayed, the fire came down,
> And licked the waters all around;
> Doubting ones believed and found,
> Elijah's God was living."

What glory did he bring to his Lord when he took his day's journey into the wilderness, crawled beneath the juniper tree, and prayed for death? Absolutely none. We have seen in this experience the folly of despondency, now we shall look for a little while at:

3

THE DANGER OF WILDERNESS PRAYERS

Please note the astounding difference between the prayer he offered upon Mount Carmel, and the prayer he groaned beneath the bush. Listen to Elijah when his spirits were up.

> "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

Listen to Elijah when his spirits were down.

> "It is enough, now, Oh Lord, take away my life for I am no better than my fathers."

His first prayer was gloriously answered but, thank God, his second one was not. If you, my friend, have power in prayer when all is well, be very careful how you pray, when suffering a lapse of faith, and depression of spirit. Had God answered Elijah's cry when he was down in the valley, what a peculiar and distinctive honour he should have missed. The man who prayed for death went to heaven, not by the tomb, but via a fiery chariot. He appeared nine hundred years later, upon the Mount of Transfiguration, still hale and hearty, and actively engaged in the service of His God.

If you are today in a discouraged frame of mind and in a desolate state of heart, just leave yourself in your Heavenly Father's hands. He knows how to sustain you, and He will. Never pray for death while God provides grace, unless you want to live until you are so old that the Humane Society will be compelled to shoot you, and even then it may be necessary to drill a hole in your head to permit the bullet easy entrance. Folks who are always wishing for death are usually a heavy drain upon the Old Age Pension Fund. So cheer up, discouraged saint, instead of fixing your eyes upon the slit in the ground, lift them unto the hills from whence cometh your help. Elijah's work was not finished, neither is yours. The battle is not won, the journey is not ended, therefore, be careful how you pray.

4

GOD'S UNIQUE INTERVENTION

No one like God knows how to handle His discouraged children. He can diagnose our trouble and prescribe a remedy, as nobody else can. His treatment is simple and without complication. What months of misery we would ofttimes escape, if we would only turn our case over to Him. God knew that Elijah had expended much energy in his conflict with the prophets of Baal, and that he was really worn out, "So He gave His beloved sleep." Sleep is a wonderful blessing and my, how we ought to thank the Lord every morning for a good night's rest. Our burdens seem lighter, our problems less difficult, if and when, our bodies are refreshed. How frequently David should have gone under had God not laid him down to sleep.

If, and when, you become discouraged, feeling that you have reached the end of the road; your days of usefulness over, nothing left but the coffin and the grave, maybe all you need is about two nights good sleep. When worn out physically, our nerves instead of being harp strings upon which the angels play, become tom-toms for the devil to beat. Many a preacher would see his troubles in a different light, if he could only get some sleep and physical refreshment. If weariness put Elijah beneath the juniper tree, what wouldn't it do with us? Try therefore, discouraged souls, to get some rest, and prove the truth of the chorus we often sing:

Cheer up saints of God, there's nothing to worry about,
Nothing to make you feel afraid, nothing to make you doubt;
Remember Jesus never fails, so why not trust Him and shout;
You'll be sorry you worried at all tomorrow morning.

5

THEN GOD FED HIM

When the old warrior from Gilead had slept for awhile, an angel came and touched him saying, "Arise." Here again we see God's wondrous love and care demonstrated. What Elijah needed was refreshing sleep and nourishment. God knew there was a journey ahead of him, and on the strength of that food and rest, he went forty days and forty nights. How often our Father allows us to sit beneath the juniper tree, apparently alone, and at the end of our tether, in order that he might tenderly strengthen us for a new and greater work.

To go aside with our Bible, and close by the Cross, let God feed our souls with Heavenly manna, and rest our spirits in Christ, effects a tremendous change upon our trials. As we put our weak hand into the Calvary marks in His, somehow or other we can bid an honest farewell to the world and all its griefs. Instead of listening to the threat of Jezebel, we listen to the comforting words of Jesus. Remember "No tender voice like His can peace afford." He who knows us at our worst loves us most. It is not His will that we repine, "He has given us all things richly to enjoy"—peace, power, heaven and hope. Henceforth, let the Government of our lives be upon Him and the desert shall blossom as the rose, and the wilderness and the solitary place shall be glad.

Discouraged soul, leave the juniper tree, come back to Zion with songs and everlasting joy upon your head. You shall obtain gladness while sorrow and sighing shall pass away.

Beneath the Cross of Jesus
I fain would take my stand—
The shadow of a mighty rock
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.

O safe and happy shelter,
O refuge tried and sweet,
O trysting-place, where Heaven's love
And Heaven's justice meet!
As to the holy patriarch
That wondrous dream was given,

So seems my Saviour's cross to me,
A ladder up to Heaven.

I take, O Cross, thy shadow
For my abiding place;
I ask no other sunshine than
The sunshine of His face:
Content to let the world go by,
To know no gain nor loss—
My sinful self my only shame,
My glory all the Cross.

The Repeal Campaign

By DR. SAM MORRIS
National Champion of Prohibition, Del Rio, Texas

For 14 years America had National Prohibition. There was no advertising of Alcoholic Beverages. Radios did not urge their listeners to drink them. The newspapers did not extol them. Sign boards did not portray them. Plate glass windows on front streets did not exhibit them. Cafes, filling stations, and other places of business did not openly sell them. Booze was branded as an outlaw, banished from our front streets, discredited in the thinking of law abiding citizens, and the open saloon with its stench and moral polution and degradation disappeared. Drunkenness decreased 64%. Alcoholic cases in the Belview Hospital, in New York decreased 81%. The Washington Home in Chicago which averaged 921 patients annually for 10 years, over half of whom were afflicted with Delirium Tremens had only 125 patients the first year of prohibition, and only three of those had Delirium Tremens. Some 240 institutions that specialized in the care of inebriates and which had treated hundreds of thousands of cases, practically all went out of business under Prohibition. 68 Neal Institutes which had treated 125,000 patients all closed their doors under Prohibition. Homes were made happier, wives rejoiced over sober husbands, working people saved their money, children were given an education, and America under National Prohibition experienced the greatest period of prosperity in her history.

THE REPEAL CAMPAIGN

Advocates of legalized liquor bought up the newspapers, employed editorial writers, bribed politicians, and set to work to repeal National Prohibition. They said it could not be enforced and did everything in their power to make that saying true.

Don't tell me that a government whose president can close the banks of the country for two weeks with their billions of dollars that belong to millions of depositors can't enforce a Prohibition Law!

Don't tell me that a government that can pass a Conscript Law as this government did in 1917 and herd millions of American men

and boys from 18 to 45 into power Army Training Camps, ship them across the oceans and kill them off by the multiplied thousands in foreign lands—don't tell me a government that can do that with its men and boys can't enforce a Prohibition Law!

Don't tell me that a government that can put a Blue Eagle in the front door of the business houses of America and tell the drug stores, the grocery stores, the garages, the factories, the filling stations, and all the rest of the places of business what hour they are going to open in the morning, what hour they are going to close in the evening, how many clerks they are going to hire, and how much they are going to pay them, and how many hours they are going to work them—Don't tell me a government that can do that with the business of this nation can't enforce a Prohibition Law!

Don't tell me a government that can tell the farmers of America when to plow up their corn, when to plow up their cotton, when to slaughter their sows, slay their pigs, and kill their cows—Don't tell me a government that can do that with the farmers of this country can't enforce a Prohibition Law!

The only trouble with the fellow who says Prohibition can't be enforced is that he just never has used his head for anything but a hat rack.

The Prohibition Law can be enforced just as well as any other law on the statute books. Frequently a fellow says, "We tried Prohibition for 14 years. It didn't stop the people from making and drinking liquor." That's nothing! We have had murder laws ever since we have been a nation and J. Edgar Hoover tells us there is a man murdered in America every 40 minutes, 36 every 24 hours, and 13,000 every year. Moreover God gave the Ten Commandments 3000 years ago and they haven't stopped people from lying, stealing, murdering, and committing adultery. Do you suppose we ought to climb the Golden Stairs and tell God that he made a mistake and have Him repeal the Ten Commandments!

FRUITS OF REPEAL

The National Prohibition Law was repealed December 5, 1933. According to J. Edgar Hoover, drunkenness has increased 104% under repeal and there are more men arrested today for getting drunk than any other cause.

The Northwestern Life Insurance Company has rejected 142% more applications under 30 years of age as a result of alcoholic indulgence.

Seventeen great Insurance Companies that paid an average of two out of every 1,000 death benefits, due to alcoholic deaths, under prohibition are now paying an average of 32 out of every 1,000 deaths.

Traffic deaths that averaged 26,000 a year for 10 years under Prohibition, have steadily climbed in the face of the greatest safety campaigns in the history of the Nation, until in 1937 there were 40,300 people killed and over a million more injured. This is the result of mixing alcohol and gasoline by repeal.

Crime has gone on such a rampage until J. Edgar Hoover refers to the last three years as being the most tragic period in the criminal history of America.

Attorney General Homer S. Cummings, in his annual message to Congress in January 1938, showed that there were more violations of liquor laws in 1937 than ever before in the history of the Nation.

Twenty-six per cent of the Federal prisoners under National Prohibition were in prison for violating liquor laws, but today 52% of the men in the Federal prisons are there for violating liquor laws.

Two thousand agents was the highest number employed at any time to enforce the Prohibition Law, but the Federal Government now has on its payroll 4,500 Federal agents attempting to enforce liquor laws.

Taxes under repeal are 35% higher than under prohibition.

The Federal budget has been out of balance by an average of over three billions of dollars every year of repeal.

Our national debt has climbed from nineteen to nearly forty billions.

OLD SALOON VS. NEW SALOON

The advocates of repeal said the old saloon would never come back. The saloon is back but not the old saloon. More is the pity! The present day saloon in three particulars at least is far worse than the old saloon.

In the first place, the old saloon never sold anything but liquor and was a discredited, stigmatized institution patronized only by those who drank, but today we have 450,000 of the new saloons called Cafe's, Filling Stations, Drug Stores, Grocery Stores, Department Stores, Tourist Camps, Taverns, etc. They have taken liquor out of the old saloon, patronized only by boozers, and put it in these places of legitimate business. The liquor traffic today is

creating thousands of drinkers out of people who would never have gone around the old saloon.

In the second place, the old fashioned saloon was patronized only by men and boys, and male bar tenders served the booze over the counter, but today as many women and girls drink as do men and boys and there are one million three hundred fifty thousand young women and girls serving as bar maids in these new deal saloons.

The present day saloon is depraving, debauching, and prostituting American womanhood ten times worse than the old fashioned saloon ever debauched the manhood of the country, and any man or woman who sanctions this business which debauches womanhood is unworthy of the respect of a pure woman or an honorable man.

The old saloon sold liquor under the pretense of personal liberty, but the present day saloon cloaks its sale of booze in the robes of charity. People argue that the bootleggers are going to make it and folks are going to drink it, and under Prohibition the bootleggers got all the revenue and that we ought to legalize the traffic and let the government have the revenue instead of the bootleggers getting it all and the government could use this money to build schools and pay old age pensions.

They say this, not because they are interested in educating the children or taking care of the old people, but as a bait to fool the people into voting for their business. The Bible tells us that six nights before Jesus was crucified, he came to the home of Mary, Martha, and Lazarus, where they made a supper for Him and Mary broke an alabaster box of very precious ointment and anointed the feet of Jesus. Judas Iscariot objected. He said "This ointment could have been sold for three pence and given to the poor." The very next verse in the Bible states "Now Judas said this, not because he cared for the poor, but because he was a thief, and carried the bag and took what was put therein."

Judas was not interested in the poor, he was interested in the "rake off" that he could get by selling the ointment and that is the way with these present day Judas Iscariots who want to legalize liquor.

SAME OLD BOOZE

It never was the word saloon, nor the building it was sold in, nor the excuse advanced for selling it that did the devilment in the old days. It was the liquor sold in the old saloon, and that same liquor is being sold today.

On the side walk of a front street in McIntosh, South Dakota, one afternoon I found a rattle snake, three feet long with nine rattles, coiled and striking viciously as some small children threw rocks and sticks at it. The snake during the winter had hibernated under an old fallen down building in the back alley. In the warm summer sun he had crawled out of his hiding place on to the walk on the front street but it did not change him. He had the same rattles on his tail, the same spots on his back, and the same poison in the pockets at the root of his fangs. If he had bitten one of the children on the front street, it would have brought suffering and perhaps death, just the same as if he had bitten the children in the back alley where he had been hibernating during the winter.

When the government legalized liquor and started selling retail liquor licenses to bootleggers who had been out in the back alley and down on the forks of the creek during Prohibition, and when those snakes crawled out of their hiding places and up on the front streets and started selling their booze in Cafes, Filling Stations, Drug Stores, and the many other places it did not change those snakes one bit. Here's what I am talking about: in San Antonio, Texas, last spring a young man asked his mother for a dollar with which to buy some beer. She refused. He flew into a mad rage, knocked her down and started abusing her. A roomer intervened and the young man knocked the roomer down with a chair, dragged him into the back yard and there beat his brains out with a rock. The boy then returned to the room and knocked his mother down again. He beat and stomped her until she was unconscious and then put her on the bed. He threw a quilt over her, saturated it in coal oil and set fire to it. That is what I am talking about, and a bottle of legalized booze sold in a Cafe with a plate of beans, or at a Filling Station with a tank of gas, by a pretty girl, and the government getting the revenue, and using it to build schools and pay old age pensions, will turn your boy into that kind of a fiend just as quickly as will bootleg booze sold in a fruit jar on the back alley after dark by a bootlegger under Prohibition.

They say I am radical on this liquor issue. I plead guilty. When I found that rattle snake on the street in McIntosh, South Dakota, with those little children around it, I did not lose any time in asking folks what they thought ought to be done about it. I didn't go to the drug store and try to get some talcum, bath salts, or soap to clean this snake up and make it respectable. I hunted me up a great big rock and threw it down on him, and mashed his tail off right behind his ears. That's the way we all get radical

about rattle snakes, but my friends it would be a thousand times better for either one of those children to be bitten by that rattle snake and die than to grow up and become a drunkard and a murderer like that young man in San Antonio, Texas.

You know, when I found that rattle snake, I could have shrugged my shoulders, walked off and said, "Well he doesn't bother me, I got sense enough to let him alone. I'm not going around the thing."

Frequently, I hear people who are supposed to be Christians and love God and humanity say, "Booze don't bother me. I never go around the old beer joints."

That's not the issue!

It is wrecking homes, blighting lives, and damning souls. Just as I killed that rattle snake on the street in McIntosh, South Dakota, to protect those little boys and girls, so I appeal to you dry people to join me and let's kill this liquor snake for the sake of other boys and girls, men and women, whose lives it is wrecking and whose souls it is damning!

The Christian's Treasury

By DR. PAUL S. REES
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Text: *Whereby are given unto us exceeding great and precious promises." II Peter* 1:4.

It is characteristic of rational creatures to make promises. Alas, it seems to be characteristic of some of them to break promises. This frailty notwithstanding, the activities and relationships of men proceed on the assumed strength of promises made and the accumulated strength of promises kept.

Wondrously enough, the Holy Scriptures reveal God as a promisor and man as a promisee. He is to his dependent creatures the God of promise—Covenant-maker and Covenant-keeper. It is on this basis that He enters into moral relations with men. And so close is the connection between His character and His covenant that to get hold of His promise is to get hold of God Himself. Some one has finely said: "God's promises are *projections of Himself* to the measure of our finite capacity, by which we, by appropriating them to ourselves, may draw in thus much of God to ourselves." This helps us to realize why it is that Peter describes the promises as "exceeding great and precious." Indeed a more literal translation would read "the greatest and most precious promises." They represent the superlative in the realm of contract and assurance.

I. *The Promises are Great as to the Source Whence They Come.*

Look at the initial word of our text: "Whereby." It has a double reference. In the preceding verse we read that God's "divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." Then comes our "whereby." Thus it appears, first, that the promises come to us as a part of the total provision that a great and good God has made in behalf of His children to insure godly living on their part in this present world. "All things," announces Peter, all grace, all love, all power, all wisdom, all patience, all courage, that shall ever be needed by the high souls who would live God-like lives in an ungodly world,

have been made available to appropriating faith and consecrated purpose. Marvellous is the fact, and thrilling is the contemplation of it, that God has looked down through your tomorrows and mine, has taken the measure of every foe we shall ever face, every test or temptation we shall ever encounter, every loss we shall ever experience, every sorrow through which we shall pass, every emergency that shall ever arise, and against the day of every such need He has laid up for us those divine resources that will, if appropriated, make us "more than conquerors." And the promises, be it noted, are an essential part of this total provision.

But the connective "Whereby" requires us to complete the preceding verse: "through the knowledge of him that hath called us to glory and virtue." Our potential wealth as Christians becomes actual riches to us only as we *know* about it and only as we come, more and more, to know Him who has placed such vast deposits to our credit in heaven's treasury; for only as we know can we utilize.

A wealthy spendthrift ran through with his fortune. His only son inherited nothing more than the heavily mortgaged house in which the father died. The son decided that the premises needed some attention. One day a workman, digging in the yard, turned up a lump of something which showed a bright spot at the point where the pick had struck it. The lump was taken to an assayer and the verdict was "copper ore." So rich was the vein of copper thus discovered that from the profits of it the son was able to pay off the mortgage, buy up much of the surrounding property which had once formed his father's estate, and live thereafter in security and comfort. The father died in virtual poverty when in point of fact he had been walking for a long time on unsuspected riches. Because he knew not of it, the wealth beneath his feet did him no good.

Is it too much to say that, spiritually speaking, many of us are living at a "poor dying rate?" And it is all unnecessary. Our penury or near-penury must be due either to our ignorance of the mighty promises and provisions of our Heavenly Father or else to our indifference. He who has both the integrity and the ability to make good—the two things that give to any promise its real value—has no desire that we shall be starvelings on scant rations but rather that we shall be fed, clothed and housed as benefits those who are the children of the great King.

II. *The Promises Are Great as to the Scope Which They Cover.*

They are very *free*. Peter says they are "*given* unto us." We

neither merit nor earn them. They are ours for the taking—without money and without price.

And they are very *full.* The scope of their offer is as wide as the needs of men. It is said that there is an antidote somewhere for every poison in the world. Whether that be correct or not, it is true beyond all question that somewhere in the Word of God there is a promissory antidote for the virus of every sin, the venom of every Satanic assault, the sting of every sorrow and pain.

You are burdened with *guilt!* Very well, take hold of Isaiah 55:7; it promises "mercy" and an "abundant pardon."

You are *tempted!* Take hold of I Corinthians 10:13; it promises that a faithful God will not "suffer you to be tempted above that ye are able, but will with the temptation make a way to escape, that ye may be able to bear it."

You are striving for a *pure, strong heart!* Lay hold of I. Thessalonians 5:23, 24; it promises that the "God of peace" who pardoned you and made you his child is willing and ready to "sanctify you wholly" and to "preserve you blameless unto the coming of our Lord Jesus Christ."

You are *perplexed!* Quiet yourself with Psalm 32:8; it promises that you will be instructed and taught "in the way which thou shalt go;" God will guide you with his eye.

You are in *sorrow!* Hide away in II Corinthians 1:3, 4; it assures you that God is the "Father of mercies, and the God of all comfort," and that he "comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

You are *impoverished!* Make Philippians 4:19 your banknote; it promises that "God shall supply all your need according to his riches in glory by Christ Jesus."

You are *lonely!* Reassure yourself with Isaiah 41:10; it bids you to fear not, nor be dismayed, for the companioning God is ever with thee, to "strengthen thee," to "help thee," and to "uphold thee" with the right hand of his righteousness.

Or, you are in *straits* extraordinary—unprecedented so far as your life is concerned and well nigh indescribable! Is there a promise for you? Certainly! Stretch out on Isaiah 43:19: "Behold," God promises, "I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert." Hallelujah! Your infinitely resourceful and eternally reliable Heavenly Father will never, NEVER let you down. He is a "specialist" on hard cases, hard situations and hard times. If your trouble has never been known before,

the heavenly pantry will make up a special batch of grace for your particular benefit.

Great indeed, spacious indeed, inclusive indeed, is the offer of the promises.

III. *The Promises Are Great as to the Salvation Which They Offer.*

That objective is described in the two purpose clauses that follow the text: "that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

There is something here too important for us to overlook. It has to do with the connection between the superlative promises (the "greatest and most precious") and the purpose declared in the clauses that are now before us. The simple truth is that while all of God's promises, when rightly interpreted and rightly applied, are equally *true,* they are not all equally *important.* Their validity is to be distinguished from their value. And the simple truth is, further, that those promises are greatest and most important which have to do with the soul's escape from "corruption" and its being made a partaker of the divine nature; which have to do, in other words, with the solution of the sin problem. Many other promises there are whose fulfillment is a boon indeed—promises of national blessings to Israel, promises of physical healing and strength, of the supply of material needs, of comfort, of guidance and so on—but they are secondary or inferior to the supreme pledges given by the redeeming God, assuring an alien, sin-smitten race of men that they are the objects of a yearning love and that they may become the subjects of transforming grace.

The salvation offered in the promises is both negative and positive. Negatively, it is described as an *escape*—a deliverance from "corruption." "Positively, it is shown as a *participation*—a partaking of "the divine nature." Here is the charter of our liberties in Christ. Here, emphatically, is grace that does not cloak sin but cures it.

Here is full salvation! Sin is given no quarter. Holiness is lifted up as a gloriously available reality.

Other Scriptures and Christian experience unite to teach us that when Christ enters the heart the world's corruption, in practice, in habits, in standards, does drop away from us; and we do become conscious of a new life, a new love, a new motivation. We are "born of God;" we are "partakers of the divine nature." But the Scriptures and Christian experience go further. They unite to teach us that there is a subtler "corruption" resident in the

heart of the "yet carnal" Christian. This too may be "escaped." After all, the fountain of all sinning is to be found in a deep, invisible realm to which the apostle's term "lust" peculiarly applies. The term includes much more than sensuality. It speaks of a more or less disordered state of the desires and of evil tempers. A full confession thereof on the part of the believer and a full yielding to the Christ who has already planted his life within, will bring that believer into a distinctly deeper participation in the divine nature. The same Christ who has been made his "righteousness," or justification, will now be made his "sanctification."

IV. *The Promises Are Great as to the Simplicity with* Which *They Are to Be Received.*

That is, they are a mighty challenge to our trust. They put us under obligation to appropriate them and harness them for high service to the honor of our God.

Two passages of Scripture, one from the Old Testament and one from the New, may well serve to give point to this consideration. In Jeremiah 17:5 occurs this strong statement: "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Amazing, you say. God pronouncing a curse on a man who trusts his fellowmen! No, that is not the prophet's statement. The curse is on the man who will take the word of another man and at the same time doubt and deny the word of the living God.

Now turn to St. Paul. In II Corinthians 1:20 he declares: "For all the promises of God in him (Christ) are yea, and in him Amen, unto the glory of God by us."

Summarize the thoughts of the contrasting passages, and what have you? Just this: whenever you or I doubt or deny the promises, God is displeased and dishonored; whenever we really receive them in faith, God is both gratified and glorified. Then in His name and for His sake, let us not be faithless but believing.

Dr. George W. Ridout tells of being in a bank in Shanghai when a woman, obviously agitated, came hurrying up to one of the windows, pushed a piece of paper under the bars and, speaking in broken English, said excitedly, "Is that any good now?" The teller looked at the paper, then at her, and smilingly said, "Yes, it is good." Whereupon the relieved lady recited the cause of her perturbed state of mind. She was a Russian, just arrived in Shanghai from Moscow. Some one on the train had told her that, since war was impending between Russia and China, her letter of credit was no good. Dr. Ridout said that when he saw the

amount for which it called, he was not surprised at the lady's concern. It was supposed to be good for $11,000 in Shanghai money, or about $6,000 in our money. It was the name of the bank on which it was drawn that enabled the clerk to quiet all fears—"The National City Bank of New York City." Good? Why, of course it was good, regardless of Oriental turmoils and the false alarms sounded by some shrewd sharper who thought he might "cash in" on a woman's credulity.

One is reminded of Moffat's translation of I Timothy 6:20, "Keep the securities of the faith intact." There is a very real sense in which the promises God has given us in His Word are the "securities" of the faith. And we are under high and holy obligation to "keep" them, to cherish them, to appropriate them, to doubt them never. The devil of doubt is exceedingly busy. He would beat us out of our inheritance in God if by any trick or stroke he can. But whether he roars like a lion to intimidate us or argues with the sophistry of "an angel of light" to outwit us, we can prove if we will that the promises are "yea" and they are "Amen" to him that believeth.

"God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

"But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love."

To Have Is to Owe

By DR. PAUL S. REES

Text: *"Such as I have give I thee."—Acts* 3:6.

As there are sermons in parables, so there are sermons in miracles. Our text has the miraculous setting of the healing of the impotent man who lay at the Gate Beautiful of the temple. Look at him. He sits in his accustomed place to which he is daily carried. Two men are approaching—Peter and John. He knows neither their material poverty nor their spiritual wealth. He is concerned only about the pittance he hopes to receive from them. The men pause. Peter speaks: "Look on us." There is sympathy in the tone; at the same time there is something strangely commanding about it. As the man looks, Peter continues, "Silver and gold have I none; but such as I have, give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." And suiting the deed to the word, Peter grasps the man's right hand and gives him a lift. The man, suddenly struck through with hope, responds. Marvel of marvels, he finds that his ankles can support him and his feet can function perfectly. He springs up, he walks, he leaps, he commences to give thanks to God. He has been made perfectly whole.

Other facts follow in the narrative: the gathering of a curious crowd, the tendency of some to credit the two apostles with the man's healing, Peter's emphatic disclaimer, his insistence that the cure had been effected in the name and by the power of Christ and, finally, his turning the whole affair into an opportunity for rebuking those who, blindly denying that Jesus was the Messiah, put Him to death.

Judging by the extent and detail with which this miracle was recorded for us, it was an extraordinary occurrence both in itself and in the numerous lessons which it implied. We are concerned now with some of its spiritual values which find suggestive expression in the words of Peter, "Such as I have give I thee."

I.

Consider, first, that we have suggested here the two essential phases of all genuine Christian living: "I have" and "I give."

Having and *sharing!* One speaks of possession, the other of communication. "I have"—there is your experience. "I give"—there is your expression of that experience. And the two are inseparable. As Dr. John R. Mott has put it, "If a man has a religion, he must either give it up or give it away. If it is not true, he must give it up; if it is true, he must give it away." The one thing he cannot do is to "corner" it in his own little soul. To corner it is to kill it.

I cannot give you silver or gold, said Peter, for I do not have it. But I have Christ, and I am ready and eager to share *Him* with you. It is true, of course, that where one has silver or gold and Christ too, the possession of Christ means the use of our treasures in such ways as they can be made to work for Christ and to express our devotion to Him. The point is that all receivers of God's grace and the goods of God's world are to be transmitters of these gifts to others. Our lives are to be rivers and not reservoirs, channels and not cisterns.

When I was a lad in California, there attended the church of which my father was pastor a young Japanese by the name of Tetsuji Tsuchiyama. Converted and gloriously sanctified, he was preparing for the ministry. He had come to this country a non-Christian bent only on making money and taking it back to Japan. Now he was getting ready to take Christ back to his people. After years of study, during which he had taken degrees from three of our educational institutions, he returned to Japan. Reaching his parental home, he bowed his way into his father's presence, kneeling before him and said, "Father, I have now returned."

"Oh," replied the old man, "I have waited for you so long."

"Father," said Tsuchiyama, "I am very sorry that I could not bring money home, but I have brought three diplomas. And I have brought you a still better present, which is the best present not only for you but for all the people of Japan."

Whereupon the son drew from his pocket a Bible and began telling his father of the Christ of Whom it spoke—the Christ Who had opened for him the gates of a new life in which there was forgiveness of sins and the joy of holy service. Deeply touched, the old man said, "Son, you have brought me indeed the best present." Within forty-eight hours the old gentleman lay dying. In the middle of the night he called his son and told him about the anxiety he had concerning the destiny of his soul. He asked to have the way of salvation made as plain to him as possible. Brother Tsuchiyama told again the story of the Cross of Christ.

"Did Jesus die for me? Does He love me so much?" queried the old man. Then, his heart all melted and the confession of sins coming from his lips, he said, "I will believe in Jesus!" And the light of heaven broke into his soul. The mother too, deeply moved by the Holy Spirit, received Christ, and the three rejoiced together before the father passed on from peace to greater peace.

Tsuchiyama gave what he had! And it was the supremely great thing—the reality of the redeeming Saviour.

II.

Let us now inquire into the particulars of what Peter and John *had* and, consequently *gave*.

1. Easily discernable is the fact that they had *Christ's compassion as their motive.* They had more than the willingness to minister to human needs; they had the will. They were motivated by the same spirit that led the Master to pause when He heard the cry of blind Bartimaeus, or saw the sorrow of the woman of Nain, or looked upon the affliction of the man borne of four, or read the soul-secrets of the woman of Samaria. Of Him we are told that when He saw the shepherdless crowds, the needy, confused, hard-driven multitudes that were overborne with the mystery of life's meaning and overcome with the tyranny of life's sins, He was "moved with compassion." Moved! Moved with compassion! It is a beautiful and powerful expression. It reveals a kind of sympathy that does not exhaust itself in sentiment but issues in action.

Only shallow minds can look upon sinning humanity with unconcern, with a sort of complacent detachment. Thoughtful souls must be profoundly stirred by the follies, iniquities and stupidities of the great mass of their fellow beings. This reaction, however, will take one of two directions. It will move either in the line of increasing contempt for mankind; or, if the mind be lighted and the heart warmed by the love of Christ, in the line of an increasing compassion which sees even the worst of men as included within the sweep of Calvary's proffered pity and power. The one thing that Christ-compassioned men cannot do is to be unmoved in the presence of humanity's aching needs and manifold ills.

2. Peter and John had *Christ's name as their authority.* And, having it, they used; they shared it. "In the name of Jesus Christ of Nazareth, rise up and walk," was Peter's commanding address to the impotent man.

These are what might be called *extraordinary* and *ordinary* uses of the name of Jesus. By ordinary uses I do not mean unimportant uses, but rather those uses that are ready and available for *all* of Christ's followers. There are "gifts" bestowed upon certain believers which carry with them the prerogative of extraordinary employments of Christ's name; for example, the gift of miracles, which incidentally was one of the signs of original apostleship. Peter's invoking the Matchless Name in the case before us belongs in the class of the extraordinary. It certainly is not a typical illustration of prayer for the sick or afflicted. There was no "call for the elders;" there was no "anointing with oil;" there was no prayer. It was a straight out demonstration of the apostolic gift of working miracles. We rejoice in it; we would humanly wish that more people possessed the gift; but we do not make its possession or non-possession any test of one's experience of a personal Pentecost and the sanctifying power of the Holy Spirit.

On the other hand, there are uses of the Name that are open to *all* believers. Take, for example, these words of the Master: "Where two or three are gathered together in My Name, there am I in the midst of them." Here is a secret for true success in corporate worship. The right use of the Name invokes the presence and the power of Christ.

Or, take these words: "And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son." Here is a key to the secret of success in prayer.

It must be understood, of course, that employing the phrase, "in the name of Jesus," has no connection with belief in magic. Our thinking here needs to be cleansed of any suggestion of a notion that the mere sounding of syllables or the bare repetition of formulas has any effect upon God. The name is the symbol of the *spirit,* the *character* and the *office* of the Lord Jesus Christ, and the right and effective use of the name, implies our being in accord with His spirit, in harmony with His character and in reliance upon His office. Thus we can understandingly sing:

> *"'Jesus,' the Name high over all,*
> *In hell, or earth, or sky,*
> *Angels and men before Him fall,*
> *And devils fear and fly."*

3. Furthermore, we observe that Peter and John had *Christ's practicality as their method.* And, having it, they gave of it fruitfully. As Peter was spokesman for the two, so he was actor for

the two: "And he took him (the impotent man) by the right hand, and lifted him up." Was not the invoking of Christ's name enough? Reverently let us say it: It was not! But let us immediately go on to explain the sense in which it was not. Here is a fine illustration of the general method by which Christ proposes to get His work done and His purposes realized among the sons of men. He works through the medium of His human agents. He requisitions *our* hands, He drafts *our* energies, in order to achieve His purposes in this day of His saving grace.

It is easily conceivable that the declaration, "In the name of Jesus Christ of Nazareth, rise up and walk," might have been enough for the man's healing, since the power was of Christ. But what is conceivable as a possibility and what is general as a policy and a principle in the divine economy are two different things. Conceivably Jesus could have healed blind Bartimaeus by standing in the road and speaking the word of power across to the spot where the sightless beggar sat by the roadside. But He did not do it. He "commanded him to be brought unto him." Somebody was commissioned to lead him to the great Physician. Again, it is an illustration of a method—the intensely practical method ordained to make the Redeemer known to the un-redeemed.

Are we using our hands to get hold of the hands of others—for Christ? Are we practical about our Christian piety? Are we "handy" servants of the Master whenever there is a task to be done? Not even prayer is a substitute for practical action in the winning of lost men to the Saviour. Our knee work and our hand work should go together.

4. We see, further, that Peter and John had *Christ's Spirit as their power.* This tremendous incident had far-reaching effects and reverberations. When we reach the 5th chapter of the Acts, we are still in the sphere of this miracle and the testimony for Christ which these men bore in connection with it. Peter is speaking before hostile authorities. He declares, "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

These were men to whom the Holy Ghost had been "given." We read the account of it in the 2nd chapter of the Acts. Who can make the comparison between what these men were before Pentecost and after, and still fail to see that it is one thing to have our "names written in heaven" as the forgiven and accepted children of God, and quite another thing for us to receive the power of the Holy Ghost coming upon us "purifying (our) hearts by faith?" It is this filling with the Spirit of God that drives out

the carnalities and gives a consistent enthronement to the spiritualities of the holy life. It raises the health-tone of the soul to the point where the paralyses and anemias and low blood pressure of the carnal life are effectively cured. It displaces weakness with strength, fear with courage and failure with success.

"Such as I have," said Peter. And we are compelled to cry, O man, your possessions are very great and rich indeed. Compassion, authority, practicality, power! And all Christ-centered!

But to "have," says Peter, is not enough. "Such as I have, I give!" My possessions become my debt. I do not own them; I owe them. I must share them.

Two self-evident propositions, implying two soul-searching queries, bring this message to an end. First: *I can not give what I do not have!* The question then is inescapable: What do I have? What do I really possess of Christ and His grace and power? Second: *I can not retain what I do have unless I give it!* Hence the unavoidable question: Am I truly giving? Am I passing on the riches of the spirit that have been bestowed upon me? Am I making my voice heard for God, for righteousness, for holiness, for missions, for the world embracing program of evangelism that was authorized by the risen Saviour Himself?

The Unsparing God

By DR. PAUL S. REES

Text: *He that spared not his own Son, but delivered him up to us all, how shall he not with him also freely give us all things?"* —Romans 8:32.

You observe that the text is a question. As a matter of fact it is one of a series of questions the purpose of which is to give emphatic statement to the truth that the God whom we worship is a good God, that His heart is the home of an infinite love and that His purposes for us are purposes of grace. The preceding question provides us with a clue to the significance of the apostle's argument here. "If God be for us," he asks, "who can be against us?" And then, as if he suspected some uncertainty or fear in our minds as to whether God is really for us, he says, in effect, "If you doubt that, let me ask you this question: "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" Do not miss the logic of it. It is the logic of the greater including the less. God went the limit at "The Old Rugged Cross;" "He spared not His own Son;" He gave His dearest; He gave His best; He gave His all; and this supreme gift of Himself in loving and redemptive sacrifice includes and is the pledge of all lesser gifts in time and eternity.

After all, it required Jesus to tell us how much God really thinks of us. There are hints in the universe about us and partial unfoldings in the old Testament of our cherished Bibles, but there was no clear, crowning revelation of the infinite and inexhaustible love of God until the Man of Galilee came. Study the heavens, and you will behold a God of majesty and power. Study the phenomena and processes of nature, and you will find a God of law. Take a long view of history, and you will discern evidences of a God of justice. But never, never until you come upon Christ Jesus our Lord, and bow before Him at the condescension of His humble birth, the consecration of His sinless life and the compassion of His redeeming Cross, will you find the God Who not only *has* love but *is* love. His love is love without limit. "The Unsparing Love of the Unsparing God"—that is the theme of our text! Let us reverently set ourselves to examine it for a few moments.

The wording of the text suggests a threefold inquiry as to what this unsparing love means: First, What It Meant to our Father God; Second, What It Meant to the Son; and, finally, What It Meant to Us.

I.

Take the first. "He that spared not his own Son, but delivered him up for us all!" What did it mean to the Father to give the Son and spare Him not? It is a daring question, but I raise it. It is, moreover, a question impossible of any full or final answer, yet one which has a perfect right to challenge the best thought of which we are capable.

One of the most strangely arresting statements of Scripture is that Jesus was the "Lamb slain from the foundation of the world." Well do I know that there are deep mysteries involved in that, yet the central meaning seems to be plain enough. It is that long before "the morning stars sang together and the sons of God shouted for joy" the purpose of redemption was conceived and carried, as a burden of love and a sacrifice of pain, in the heart of God. But the day came—wonderful day!—when that love-purpose, conceived in eternity, was born into time. The fulness of time having come, God "sent forth His Son." The eternal purpose became an historic verity. Now tell me, you who have the heart of a parent, you fathers and mothers who have loved a child and lost it, when Jesus left the Glory and stooped to be clothed with human flesh and be "born of a woman," did the Father God experience no sense of loss, no sense of bereavement and impoverishment? You believe, as I do, that He must have done so. And when that Cross was lifted that world-important day thirty-three days after Bethlehem, whereupon the obedient Son hung in agony of body and greater agony of soul, tell me, was there no throbbing, bleeding sympathy by which, in some mysterious fashion, God the Father entered into the the fellowship of that agony? You believe there was, as I do profoundly.

Let me give you another startling word of Scripture. It is Paul's in Acts 20:28. He is making his farewell address to the elders of the Church at Ephesus. He is pleading with them never to grow careless of their interests of the Church. Be good caretakers, he says. And speaking in this strain there comes from his heart, by inspiration of the Holy Spirit, this exhortation: "Feed the church of God, which he hath purchased with his own blood." Will you let the weight of that sink into your thinking? "The church of God, which he (God) hath purchased with his

own blood!" Is Paul forgetting the pain of that white-faced One upon the middle cross? Never! Not he. He has that in mind, but he is going in behind it, he is carrying up the purposes and processes of a world's redemption to their original source, and he is saying precisely the thing that our text is saying, that the great sacrifice that has made possible the fellowship of all saved believers is the sacrifice of God, Who spared not His own Son. Let us get this straight: If on the lower side, the side of the incarnation, the Cross represents a sacrifice made *to* God, on the higher side, the originating and eternal side, it represents a sacrifice made *by* God, for "God was in Christ," as Paul expresses it, "reconciling the world unto himself."

I have read somewhere the story of a young man who went away to college, over in the state of Illinois, leaving behind him a devout mother who was praying earnestly for his conversion. Her prayer was soon to be answered—answered beyond her asking. In a spiritual awakening that came to the institution where he had enrolled he found his way into the kingdom of God and not, long after, began to hear an Inner Voice calling him to the mission field for life service. When he had satisfied himself that it was indeed the call of God and settled it in his heart to say Yes to it, he wrote his mother about it. To have him become a Christian had been no surprise. She had prayed for that. But here was something she had not reckoned with. So he awaited her answer eagerly, wonderingly. It came. It began with more than usual affection. Then coming to the point, it read like this: "I am glad God has honored my boy with a call to His service. I am glad that my boy is willing to accept that call and, in obedience to it, give himself to the work of a missionary. But" and here the page was spotted and the ink blurred in unmistakable evidence of the hot tears that had fallen as the pen moved across the paper —"but I never knew before how much it cost God to give us His Son." I submit to you that that mother had gone about as far as humans can go in appreciation of the profound fact with which our attention is at this moment challenged. Her way lighted by the candle of her own costly experience, she had come into some vital degree of comprehension of what it meant to God our Father when "He spared not His own Son."

That is one phase of this unsparing love. Let us think for a moment of what it meant to the Son not to be spared. Over the whole life of Jesus, as we have come to know it, might be written this strangely meaningful comment: "Spared not but delivered up for us all!"

He was not spared the lowliest kind of a birth. Humanly speaking, Jesus was not born to the purple. Into the arms of a peasant maiden He came, in a stable rough-hewn out of the hillside, yonder in a little land whose light seemed to have gone out and whose people were the helpless subjects of a foreign power. If one has walked in Bethlehem and walked in Rome, he surely must be impressed with the contrast. Jesus might have been born in Rome, in the palace of the Caesars, an imperial establishment with such a range of opulence and extravagance that even the mules of the royal stables were shod with silver, but He was not thus born. And for reasons good enough. He came to found an empire of which Rome, with her pride and tyranny, could never be the symbol. He came to win an allegiance that no legions in shining armor could ever compel. That empire is the empire of love and that allegiance the response that men can make to that which they know to be love and which, because it is love commands their bodies by winning their hearts. So down this costly way of unsparing love Jesus came, His birth-chamber a barn, His cradle a manger, and His lot in life cast among the poor.

But we must go further. If Jesus was not spared in His birth, what is to be said of His death? The shame of the cross! The sharpness of pain! The shadow of the tomb! He was not spared any of it. He might have been, but He would not have it so. Pathetically, grippingly eloquent of this fact is that rather overlooked incident which John records in connection with the arrest of Jesus in the garden. Judas Iscariot is leading the soldiers. They come upon their man. Jesus greets them with a question: "Whom seek ye?" To which they reply: "Jesus of Nazareth." He answers them with three simple words: "I am He." Three simple words, and yet they flash such blazing, blinding moral majesty that His would-be captors fall like dead men at His feet. They recover themselves. And again Jesus puts the questions. They return the same answer.

Now you have the touch that I want you to appreciate. "Jesus answered, I have told you that I am He: if therefore ye seek me, let these go their way." One sees in imagination that gesture with which He must have swept the little semi-circle of His own disciples, as He says in effect: "Don't harm these men. Spare them. But as for Me, you can take Me, I am ready to go. I am not to be spared. I do not want to be spared. I could lift my finger and twelve legions of angels would come swift winged to my help, but I will not have it so." And they take Him.

Look at Him, my friend, as they lay rough hands on Him and

lead Him away. Never before had such an One marched to the condemnation of death; never since. Think not that He was just another martyr. Think not that it was merely a noble and invincible idealism of mortal measure for which He was giving His all. Not merely the voluntariness of His sacrificial love but, the *sinlessness* of it, the perfect and total obedience to the will of God expressed by His outpoured life—this is what confers upon the passion of our Lord a quality that is at once absolutely unique and divinely redemptive.

Now the unsparing process moves swiftly and tragically. He is "delivered up for us all." Delivered up to the kiss of the betrayer! Delivered up to the craftiness of Caiaphas, the cunning of Herod and the cowardice of Pilate! Delivered up to be spit upon and His back bared to the lacerating lash! Delivered up to the coarse and cruel jest of a crown of thorns and a robe of purple in mockery of His kingly claims! Delivered up to the will of an infuriated mob and the clutch of a brutalized soldiery, a common criminal, a lawless enemy of society, preferred above Him! De livered up to the hammer and the nails and those rough cross-beams of ignominy! Delivered up to be sword-pierced and mob-mocked and disciple-forsaken! Delivered up to die—alone, His heaven piercing cry: "My God, My God, why hast Thou forsaken Me!" fading out in the silence of its own dying echoes. And what is the meannig of it all? Here it is in one little phrase in the text: "*For us!*" For us! It was for you, my friend! It was for me! He was delivered up, the guiltless for the guilty, the sinless for the sinful, the living for the dead, the best for the worst. Fathomless as the mystery of it is, He became what we were that we might become like He is.

"We may not know, we cannot tell,
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

"He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven,
Saved by His precious blood."

Those lines by which the Church sings out the central fact of its existence, the fact of redemption through the sacrifice of the Cross, lead us directly to the third consideration of which the text

speaks to us: What this unsparing love means to us. "He that spared not his own Son, but delivered him up for us all, *how shall he not with him also freely give us all things?*" With Him and through Him, the unsparing God will give us all things. What a stupendous bounty!

From the standpoint of exposition you want the whole of this marvelous 8th chapter of Romans as the enlightening background of this clause. Out of the many things which the chapter reveals as coming to us through the Cross of Christ, I lift up three for merest mention: one at the begnning, one in the middle, one at the end.

First, through the Christ of the Cross God will give us His Holy Spirit. Struggling Christian hear this: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Then let us lift our confident plea:

"Come, Holy Spirit, come,
Let Thy bright beams arise;
Dispel all sorrow from our minds,
All darkness from our eyes.

"'Tis Thine to cleanse the heart,
To sanctify the soul;
To pour fresh life in every part,
And new-create the whole.

"Convince us of our sin,
Then lead to Jesus' blood,
And to our wondering view reveal
The secret love of God.'

Make that your prayer. Make it definite. And believe God will answer it.

Now take this out of the heart of the chapter: "And we know that all things work together for good to them that love God." Through the finished work of the Cross we have the gift of the Holy Spirit, and through the power of the Holy Spirit we are made masters of circumstances. We hold, and are held by, that sublime confidence that shouts in the teeth of all foes and above the shriek of all battles:

"And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side.

"And that somewhere beyond the stars
Is a love that is better than fate;
When the night unlocks her bars,
I shall see Him, and I will wait."

The final thing He will give us through Christ is eternity itself—an eternity of unbroken fellowship in the love of Christ. That is the profound conviction and the forward-leaping faith that lifts its apostolic testimony to crown this great chapter:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Legal Value of the Gospels as Evidence

By DR. HARRY RIMMER
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It is highly improper to refer to Christianity as "one of the world's great religions." There are many great world religions, of which Christianity is certainly not one. A "religion" consists of man's systematized thinking concerning God, and is the result of humanity's attempts to approach God, and to find Him out for their own satisfaction.

Christianity is God's search for man. The revelation of Jesus Christ owes nothing to human wisdom or the thinking of fallible man. It is God in Christ reconciling the world unto Himself. Far from being merely a great world religion, Christianity is the only sure method of salvation which God has established for the redemption of all mankind.

Buddhism is a great world religion. The net result of centuries of its teaching and philosophy has been the degradation and degeneration of the multitudes who have accepted its teaching. In exact opposition to this tragic record is the history of Christianity. Wherever the Gospel of Jesus Christ has gone, regeneration of the individual and enlightenment of the race have been the inevitable results.

The religion of Islam is a great world religion, but it has blighted all peoples who have accepted it as true. In sharp contrast to the freedom and redemption that Christian nations possess in the application of the philosophy of Christianity, is the slavery of Mohammedan women and the brutish culture of all who are under its damning power. In beautiful and happy contrast to the sad situation of the Moslem is the uplift that has come to every nation that has practiced the teachings of Jesus Christ.

But the greatest contrast between Christianity and the world religions is found in the two-fold fact that Christianity is a personal relationship, and is also an historic faith.

Christianity is the revelation of a Person whose name was Jesus Christ. Therefore, the Christian is one who worships Christ as Savior and Lord. A great modern preacher recently achieved some temporary notoriety by preaching on the subject, "The Sin of

Worshipping Jesus." He raised the question, "Should the Christian worship Christ?" It is sheer folly to ask such a question, for Christianity *is* the worship of the God-Man Jesus Christ. It is this fact which characterizes the Christian, and sets him apart from all religionists.

Christianity is *not* the worship of God. The Jews worship God, but they are not Christians. The Moslem worships God, but does not honor the Son of God. A Christian is one who receives Jesus Christ as Savior and Lord, and believes Him to be the only begotten Son of Almighty God. Therefore all who worship Christ are Christians, in the exact meaning of that term. Christianity, then, is the worship of a person, Jesus Christ, by such persons as find in Him their Savior and Lord.

The supreme strength of Christianity, however, is found in a set of historic documents called the New Testament, which are the foundation and evidences of the Christian faith. Therefore the greatest question of the day must be the credibility of the documents that sustain Christianity.

A discussion of this theme is not an idle argument.

It is not a controversial, dogmatic discussion, but is vital to a saving faith in the Son of God.

There are two methods by which the New Testament may be investigated in serious study. The method frequently advocated in our day is the so-called higher critical method. This consists of applying to the New Testament records the rules by which we would study any piece of literature in the secular world. This system of study has resulted in what has been frequently called "the assured results of higher criticism." Briefly stated, these so-called results consist of a refutation of the historicity, credibility, and value of the New Testament evidences.

The one great objection, however, to proceeding along this line is the fact that the entire technique and procedure of higher criticism has been legally and historically discredited.

In the realm of archaeology, every basic conclusion of the critical school has been discredited by substantial evidence of a positive nature. The technique of the historical and literary school of criticism has also been tested in Anglo-Saxon courts and has been repudiated utterly in the strongest and most uncompromising terms. As evidence, the so-called results of higher criticism have no standing whatever.

As an instance, we could cite a famous case contained in the "Ontario Law Reports, 1931." A great many pages of this record are given to the results of a trial that went to the highest appellate

court of the British Empire. As this case was widely reported and given great space in the *Sunday School Times,* we will cite only the salient features in this brief mention. According to the record contained in the volume of Ontario Law Reports, a certain Miss Florence Deeks spent three years writing a manuscript which she entitled "The Web." This was an historical presentation of the contribution to the world progress made by women through past ages, to the present period. Her manuscript was sent to a certan Toronto publishing house who retained it for eight months while they studied its content and considered the question of publishing the book. At the end of the eight months the manuscript was rejected by the publishing house and returned to Miss Deeks. The following year the English branch of this same publishing firm offered to the market the famous work, "The Outline of History," by H. G. Wells. Upon examination, Miss Deeks was convinced that Mr. Wells had plagiarized her manuscript, and accordingly, sued the publishing house for damages. The publishers denied that Mr. Wells had any access to the manuscript, or any portion of it. In their defense they maintained that the manuscript was never out of their hands, that no copies of any portion of it had been made, and that Mr. Wells was not in Canada during the time they possessed the manuscript.

Miss Deeks had no direct evidence. She had neither eye witness nor documentary testimony and was advised, consequently, to consult a world authority in the so-called science of textual criticism. It was hoped that such an expert could make out a case for her by applying the accepted rules of higher criticism. She, therefore, appealed to the Rev. W. A. Irwin, M.A., B.D., Ph.D., who occupied the Chair of Old Testament Language and Literature at the University of Chicago. Professor Irwin very eagerly accepted the invitation. He stated in his brief that he had been called upon by Miss Deeks and listened to her side of the controversy. He said he consented to examine the two documents by the accepted rules of higher criticism because that was a sort of task with which his study of ancient literature repeatedly confronted him. Concluding his statement, we offer his words in a direct quotation: "I was interested to test out in modern works the methods commonly applied to those of the ancient world." Professor Irwin then applied to the two modern works the technique of investigation common to the school of literary criticism. It is not necessary to point out that this method applied to the Bible has resulted in a repudiation and discrediting of the Old Testament manuscript. After a long study and careful analysis, Dr. Irwin

testified upon oath that by his analysis and comparisons and by the application of the rules of Biblical criticism, it is established beyond a doubt that, "The author of 'The Outline of History' had access to 'The Web'; that it was on hand when he wrote, was constantly available and referred to repeatedly; and was palpably a disguised copy of it." Professor Irwin filed with the court a sixty-page memorandum of the results of his research and the conclusions based thereon.

The court dismissed the case in a summary fashion. On page 828 of the Ontario Law Reports we cite this paragraph from the opinion and judgment of the Trial Judge: "But the extracts I have quoted and the other scores of pages of Professor Irwin's memorandum are just solemn nonsense. His companions are without significance and his arguments and conclusions are alike puerile. Like Gratiano, Professor Irwin spoke an infinite deal of nothing. His reasons are not two grains of wheat hidden in two bushels of chaff. They are not reasons at all."

Miss Deeks appealed to the Appellate Division of the Supreme Court of Ontario. The four Judges of this dignified body, in a fourteen-page opinion, unanimously agreed in dismissing the appeal. Citing again from the Law Reports of Ontario, we bring this conclusive statement from the said opinion: "I have no hesitation in agreeing with the Trial Judge in the utter worthlessness of this kind of evidence—it is almost an insult to common sense."

Taking the last step available to an appellant, Miss Deeks then carried her case to the Lords of the Privy Council, who constitute the highest appellate court in the British Empire. Once again the judgment was unanimously against the appellant, repudiating any legal credibility to the results that she, by the so-called higher critical method had obtained.

This Supreme appellate body took note of the fact that the Plaintiff's case rested entirely upon the value of the testimony as given by Professor Irwin. In the final judgment, the Lords of the Privy Council stated: "The defendants were not, we think, called upon to offer any evidence to rebut Professor Irwin's fantastic hypotheses."

Since in the eyes of courts trained in the evaluation of evidence, the assured results of higher criticism, in spite of its claims to scholarly ability, constitute puerile nonsense and are an insult to common sense, we would suggest a better way of testing the credibility of the New Testament text.

A more honorable and intelligent method of study, however, would be *to apply to the Christian writings the recognized rules*

of evidence such as govern court proceedings in twentieth century America. For generations the Christian documents have been treated with suspicion and the Christian himself has been under the unjust burden of re-establishing for every inquirer the historicity and credibility of the records that support Christianity. This is contrary to the accepted rules of evidence. When the New Testament is considered by recognized legal methods of inquiry, it is attested, established, and demonstrated to the satisfaction of any honest inquirer.

The first rule that must be considered in presenting written evidence in a court of law, and which should therefore govern an inquiry into the question of the value and accuracy of the New Testament, is stated in these words:

"When documents purporting to come from antiquity, and bearing upon their face no evident marks of forgery, are found in the proper repository, the law considers such documents to be authentic and genuine, and the burden of proof to the contrary devolves upon the objector."

In consideration of this, the first rule of evidence, the Gospels would have unimpeachable standing in a modern court procedure.

They do come to us from antiquity.

In the light of the indisputable proofs that have come to us from researches in archaeology, it can clearly be demonstrated that the New Testament was a completed fact before the close of the first century of the Christian era.

As we shall see later, it is not necessary for the Christian world to argue this fact and bring forth conclusive proof for its truth. We must clearly keep in mind that in all trials of fact in law *the burden of proof is on the objector!* This fact is so essential to an honest examination of Christian evidences that it will be more than worth our time to cite the exact statement of modern legal procedure as touching this point. In legal discussion the burden of proof may be defined as "(a) the duty of bringing forward argument or evidence in support of a proposition, whether at the beginning or later in the trial, or (b) the duty of establishing a proposition as against all counter-argument or evidence." In all cases, however, this burden of proof is on the *actor.*

At the beginning of a trial the plaintiff or objector is always the actor in a case. The defendant becomes the actor when he takes upon himself the burden of disproving the alleged facts and evidences brought forth by the plaintiff, who is the primary

mover in the action. In general, however, "he who seeks to move a court to take action in his favor, whether as an original plaintiff whose facts are merely denied or as a defendant who, setting up a form of defense, becomes the actor, must satisfy the said court of the truth and adequacy of the grounds of his claims in both point of fact and law."

But the defendant, on the contrary, holds a very different place in legal procedure. He awaits the action of his adversary, and it is enough if he simply repels the action. The defendant has no duty of satisfying the court of the truth and justice of his side of the issue. Indeed, there may be some doubt as to the truth of his side, and he may be legally in the wrong. And yet he may win and his adversary lose, simply because the inertia of the court has not been overcome. Or to put this in more legal language, "The defendant may win his case simply because the actor has not carried his case beyond the point of an equilibrium or proof; or, as the case may be, of all reasonable doubt. Whatever the standard may be, it is always the actor who is to carry his proof to the required height, for, truly speaking, it is only the actor that has any duty of proving at all."

Therefore when we say that the burden of proof is on the objector, we mean that he who has to move the court and establish his case is also under the obligation of proceeding with the proof of that case. The defendant may rest until the case has been proved against him and will win his case without an effort made in his own defense, if the actor does not establish his case on legal proof. In a word, then, the test for the burden of establishing a case has become a test which is good only for the burden of producing evidence in favor of the fact alleged.

So to apply the common proceeding of the law of evidence to the question of the value and integrity of the New Testament, we must remember that the actor is he who objects to the accepted and common belief in the historicity and credibility of the Christian documents, upon which the claims of Christianity are predicated. It is enough for the Christian to sit idly by and wait until our adversary has brought forth legal evidence that is sufficient to overcome the general trend of faith in those Scriptures and satisfy an impartial court that they are in truth forgeries. It is noteworthy that in all of the bitter activities of infidelity no such proof has ever been forthcoming.

When we compare the four Gospels of Matthew, Mark, Luke, and John with the weird fables contained in the so-called Apocryphal Gospels, the purity and historic value of the four accepted

Gospels are noteworthy and striking. No intelligent, unprejudiced reader can survey the Apocryphal Gospels and fail to discern the evident marks of forgery therein. But to the present hour of this writing all the eager attempts of unbelief have utterly failed to establish a case of forgery against any of the twenty-seven documents that constitute the New Testament text.

It must be remembered that the writers of the New Testament testify as eye-witnesses. They speak of the facts of the birth of Jesus Christ, His ministry, miracles, death, resurrection, and ascension as though these things actually occurred. They wrote their records in the day and time when these matters were the common knowledge of the populace to whom their documents were addressed. If their records remain uncontradicted by other reputable eyewitnesses in that age, it is too late for their evidence to be set aside in our day, unless other overpowering evidence has since been discovered.

It is an established point of law that the testimony of a deceased witness which has been given at a former trial between the same parties in the same issue, is admissible in a later trial. We might, for instance, apply this law to a hypothetical case entitled "Infidelity versus the Gospel of John." John, an eye-witness of the events of the life and death, resurrection and ministry of the Lord Jesus Christ, testifies against the unbelief of his day. As an accredited, reputable eye-witness, his testimony was received in his generation. Therefore when infidelity seeks to reopen the case against the credibility of the Gosepl of John, we are under the burden of producing any new evidence. This new evidence must take the form of objective testimony, and may not consist of subjective prejudice on the part of the objector. The written records of other eye-witnesses contradicting John, or documentary proof of equal antiquity and credibility with the Gospel of John, alone could overthrow the weight and power of his evidence.

It is sheer folly to ask the reader if he knows of such evidence in the possession of mankind today.

Again applying this first rule of our consideration to the New Testament records, they are indeed found in the proper repository. As this is a very important fact in the inquiry, it is wise to define the proper repository and see how thoroughly authentic our New Testament records really are.

> "An ancient document offered in evidence in our courts is said to come from the proper repository when it is found in the place where and under the care of persons with

whom such writings might naturally and reasonably be expected to be found, for it is this custody which gives authenticity to documents found within it." (Greenleaf).

In the case of municipal records, the proper repository would be the city hall. For state records, it would be the archives of the state capitol. The proper repository for documents pertaining to the national government would be such a place as the Library of Congress in Washington, D. C. Documents pertaining to the army or the navy should be found in the keeping of the respective department of government that deals with those affairs.

Some very striking court decisions, embodying properties and values of considerable import, have been decided upon this very issue here involved. The repository or custody of an ancient document is of high importance, therefore, in considering the laws that determine evaluation of evidence. In the noted case of Bullen versus Michel, which was tried through the various courts of England over a twelve-year period, to be finally settled by the supreme body of the Lords of the Privy Council, the value of certain monetary emoluments turned upon an ancient document which had long been missing. As we shall refer to this case later, we need only say that it was decided upon the basis of a more or less credible copy of the original document, it being presumed that the original was no longer in existence. The copy was found in a book, the credibility of which we shall discuss later. This book was in the custody of the Marquis of Bath.

His steward proved that the book had been kept in the muniment room of the Marquis, who had become possessed of certain lands which had formerly belonged to an abbey. The Lord Justice ruled that since "it is well known such books are sometimes found in the possession of private individuals who had got lands which had belonged to the abbey," the private individual then becomes, in point of law, the proper repository. In this case, in the opinion of the Lord Justice, the most credible proper custody perhaps would be the Augmentation Office. But the fact is that these ledger books, legally called Chartuleries, "have in some instances gotten into the hands of private persons when lands have been conveyed to them by deed of sale or gift."

The first objection that was made to the admission of this kind of evidence was that the custody was not the proper one. The entire body of lords agreed unanimously that the custody in which the book was found is, under the circumstances, the natural and proper custody for such a book. The natural and proper depository for such records of ownership and lease originally

was the Abbey of Glastonbury. When the abbey conveyed title to lands covered by this old record, the new proprietor of the conveyed lands then became the proper and legal custodian for the preservation of this record.

The only proper, legal, and acceptable repository for documents sustaining the claims of Christianity would be the Church itself. It is a striking fact, and one that bears heavily upon the subject of our inquiry, that from the first century to the present hour *the Church* is the one repository where these documents have always been found. There is an unbroken record of this possession back to the age of the founding apostles, and not a single break can be found in the record of possession thus established. Thus the only legal repository that the law can recognize is the one that has preserved these documents and under whose care we find them in every age back to the time of their writing!

The presumption of law is the judgment of charity. In the Anglo-Saxon system of legal procedure the law presumes that every man is innocent unless proved guilty. If a man in our civilization were arrested and haled into court for examination, he would not need to begin the defense of himself or his conduct, until the prosecution has established a case against him by acceptable evidence. *If no evidence was forthcoming, no defense would be necessary!* The accused man, without opening his mouth in his own defense, could walk forth free from the power of the law under the presumption of innocence that is resident in our legal system.

Our system of law presumes that "every action has been fair and legal until it has been shown to the contrary." Thus, if an action is questioned or the fulfillment of a contract is under discussion, the court presumes the action to have been fair and honest. The plaintiff, or actor, must overcome this initial presumption of the court and the law, and must establish a clear proof of the contrary state. Until such proof has been advanced, the defendant is under no need or demand to show that his conduct has been legal and fair! Thus, also, "every document found in a proper repository and bearing no marks of forgery," is presumed by the charity of the law to be genuine, until sufficient evidence has been produced to set aside that presumption and to establish its lack of integrity. The weakness of the case for infidelity is found in the fact that in nineteen hundred years of special pleading the opponents of the Scripture have produced no single fact that can set aside the claims of the text or upset the tremendous weight and value of their testimony to the fact of Christianity. On the other

hand, if the Christian desired to become the actor in this case and voluntarily assumed the burden of proof, he could plead a case that is unimpeachable.

We must not lose sight also of the striking fact that the New Testament records are found in familiar daily use in all church ages back to the day when the men whose names they bear were still alive. The four Gospels were in common and wide circulation while their writers were still in a position to be questioned concerning the facts, incidents, and credibility of their written testimony. The fact that these documents were first made public at a time when the authors could be called into question if they departed from the truth, enables them to occupy an impregnable position in the eyes of the law.

To quote again from "Greenleaf on Evidence," we call attention to the following rule of law:

> "In matters of public and general interest all persons must be presumed to be conversant, on the principle that individuals are presumed to be conversant with their own affairs."

In all such matters, then, the prevailing current of assertion is resorted to as evidence. It is a matter of historic fact that the great events recorded in the New Testament were not consummated sub rosa. In the glaring light of open publicity these startling dramas were enacted. From one end of the Roman province of Judea to the other, every single citizen of that land was well acquainted with the material and records comprehended in the Gospel narratives. These matters were reviewed by Roman courts, and the civil, religious, and criminal authorities of the whole province gave publicity and public interest to those events.

It is inconceivable that the Gospel narratives could have been unchallenged in the day of their production *if they had departed from the truth.* The enemies of Christ would have filled the earth with their clamor if claims had been made that could not be substantiated by evidence.

On the other hand, the friends of the Savior would have been equally vociferous in protesting against an historical narrative that did not sufficiently delineate the events that were common knowledge in their generation. Therefore, when the apostles made public the documents that are under question by infidelity today, these witnesses were alive to be cross-examined by any unfriendly person or company, and could have been called into court to establish their case. If this was not done, and the evidence remained unchallenged in that age of its production, the

law recognizes the evidence as established for future cases, *unless fresh proof can be brought against it.*

It is right at this important point that modern criticism makes such a woeful and pitiful spectacle of itself in battering its head against the concrete proofs of past centuries. No fresh evidence or proof can be brought at this late date against the accuracy and historicity of these ancient documents, which possess so strong a case in their inherent factors when examined by the rules of evidence that govern modern courts.

As an instance of this futility, may we note how it has been presumed, without proof being adduced, that there are fatal discrepancies between the original manuscripts and our present copies of the four Gospels which make them inherently unacceptable to the modern scholar. It is a fact of law, however, that when documents of a public or semi-public nature have, in the generation of their production, been subject to multiplication of copies, the public fact of those copies is a presumption of the faithfulness and fidelity to the original of such copies that remain. Greenleaf argues that the persons who thus multiplied early copies must be regarded in the same manner as the agents of the Christian public for whose use and benefit the copies were made. Therefore on the ground of the credit due to such agents and of the public nature of the facts themselves, the copies thus made are entitled to an extraordinary degree of confidence.

There are cases on record in courts of law where ancient documents concerning public and private rights were lost. In their place copies which had been acceptably received in past time were offered in courts of justice, and were by those courts accepted without the slightest hesitation. ("Starkie on Evidence," Pp. 195-230; "Greenleaf on Evidence," Paragraph 483). It will not be amiss to point out to the reader that the entire text of *Corpus Juris Civilis* is received as authority in all courts of continental Europe upon much weaker evidence of its genuineness than that which supports the record of the New Testament text.

In the case that we have previously cited, of Bullen versus Michel, which is voluminously reproduced by Thayer in "Cases on Evidence," the accepted principles of law are covered in such a manner as to justify the acceptance of our present copies of ancient New Testament manuscripts in their entirety. Nowhere has the case of "Higher Criticism versus Credibility of the New Testament Text" met with so complete and crushing a rebuttal as it meets here in the question of the acceptance of copies of ancient manuscripts.

This case of Bullen versus Michel contains some highly valuable and fascinating material for the student of these matters. The question at issue was the continuance of some very heavy payments to a certain vicar in the county of Dorset by the appellant, who was the proprietor of some extensive farm lands in that parish. The question of the amount of annual payment and the continuance thereof depended upon certain commitments made in the transfer of the land centuries before. The original documents in the case had been lost and the only record of these conditions and agreements was found in a book somewhat similar to a ledger, which contained entries relative to the rights of the abbey.

The credibility of this book was somewhat questionable, in that it contained a good deal of miscellaneous matter, including very palpable fables and records of folklore. There were accounts of the giants who originally inhabited the British Islands, and a genealogy of the kings of England beginning with Adam. Then, after an entry of the date 1333, followed the entries, without date, relative to the matter under consideration.

Here, then, we have a secondary production of certain facts mingled with highly incredible material. But upon the presentation of this evidence which purported to be a copy of the ancient document, the jury returned a verdict for the vicarage. The appellant appeared before the higher court, appealing from this verdict on the basis that the evidence was highly questionable in that it consisted only of copies. The House of Lords decided the issue on the question as to whether a copy so produced was properly admitted in evidenc

Their first concern was a question as to whether the original, *if it had been produced,* would have been admissible evidence. Their unanimous conclusion was that since the original document would have been legally acceptable, a copy of that document stands upon equal grounds in the eyes of the law when the original is wanting. From the final decision, for the sake of its present force and value, may we quote these literal words:

> "The only question, then, is whether the entries in this book are evidence . . . If the originals could be produced, *these entries could not be evidence,* but search has been made and the originals cannot be found . . . If we shut our eyes to this sort of inferior evidence in cases where no other can be had, we shall do constant injustice. *The best evidence* is often lost through carelessness, the injuries of time, and various other circumstances; and sec-

> ondary evidence is then admitted to raise a presumption or inference where no direct evidence can be had. This, then, is the *next best evidence,* and perhaps evidence still more inferior might have been admitted if this could not have been produced."

Applying this important decision to the written records of the New Testament text, we find that the situation of the Christian who would plead his case on the basis of our written documents is thus impregnable, according to the admitted laws of evidence. By the injuries of time and various other circumstances our original documents have become lost to us. Beyond any question the original documents would be what the law designates "best evidence." However, the originals no longer being available, ancient copies of the original become "next best evidence" and their value increases in direct proportion to the antiquity of these copies.

In case numbers of copies of a lost document are retained in public possession, the law accepts the general content of the best and most reliable existing copies as containing the burden of the matter of the original text. Now this is precisely the English method used in the compiling of the New Testament text as we have it today. The numerous copies from antiquity are carefully compared and studied by scholars who are authorities in that field. Then the general assertion of the most acceptable copies is resorted to as the fact in the matter, and our text compiled from those copies.

The multiplicity of copies of the New Testament in general certainly needs no demonstration to the enlightened of our age. As an illustration of the familiarity of the early Christian public with those copies, we may briefly sketch the manner in which they were made. It is an historical fact, for instance, that the four Gospels were in the possession of the church of the first century. Many private believers of that day, desiring to have their own copies of the Scripture, made or did cause to be made, copies from the original manuscript. In some cases poor and humble believers, not able to hire the service of an amanuensis, made their own personal copies in the form of ostraka. Some of these ostraka contain citations of the Christian text and introductions to written prayers of those early believers. In certain collections of these relics, a considerable group of these shards, numbered consecutively, contained entire chapters from the New Testament text. It is evident from this type of material that the early text was repeatedly and carefully copied before the original autographs disappeared from the possession of men.

In the case of the Pauline epistles, the multiplication is even more historically striking. When the apostle wrote his inspired epistle that bears the name of Ephesus, he sent it on to one of the churches of Asia Minor with the instruction that they were in turn to pass it on to a second company of believers. This group was told to pass it on to a third, and they also to the next on the list. In this fashion the one epistle was to bring instruction and blessing to all the churches of that region.

When the company of Christian believers in Ephesus read the epistle, their hearts glowed with happiness and delight at the deep revelations that had thus been made through Paul by the Holy Spirit. They earnestly longed to retain in their possession for further study this great and enlightening document. They were under the necessity, however, of obeying the injunction of the apostle and passing it on to the next church, that the others also might have their turn to profit by its teachings. There was, however, no prohibition against making a copy before the original was sent to the second church. Therefore they retained it in their possession until a copy had been carefully made and compared to the original document.

The second church in the list, equally delighted with the teachings of the epistle, also made their own copy in turn. This was compared to the original and retained by the church when the original document went on its way.

Each church in turn having so done, by the time the original writing was worn out from handling, there were numbers of copies of the original in existence. From those copies others were made until they became too numerous to estimate their number. May we call the reader's attention to the high degree of accuracy that might be expected in such copies? For instance, if we desired to print ten thousand copies of the Declaration of Independence, we would not journey to Washington, D. C., to set our type from the original document that is preserved in the archives of the nation. We would get any printed copy of the Declaration of Independence that was convenient in our own library and have the printer set the type from that copy. When the type was set and the proof was struck, we would compare the proof with the corrected document from which the copy was made. We would then accept the finished work in absolute confidence that we had a complete and accurate replica of the original document. It might be said that all the copies of the Declaration of Independence that are in our present possession are copies made from a copy of a copy made from a copy of a copy of a copy that had been com-

pared to the original! Yet there is no legal question of the accuracy of our current copies. This same principle applies to the multiplication of copies of the New Testament text.

If there are errors or discrepancies in those copies there can be no presumption in law, the originals being lost, that they also contained errors, contradictions, or discrepancies. This is why it is stated in law, "The prevailing current of assertion is resorted to as evidence. To this fact every member of the community is presumed to be privy." It is utterly irrational to presume that a Christian today is under any obligation to offer further proof of the genuineness or authenticity of the New Testament records. According to the clear demands of the law, the objector must show them spurious. Not only by every demand of common sense, fair dealing, and justice, but by the adamant rules of evidence the burden of proof lies no longer on the church of Christ, but on those who would question the credibility of the New Testament text.

Once more referring to the previously cited case of Bullen versus Michel, an important factor that influenced the highest court of England in their history-making decision was the manner in which these ancient copies were made. It became apparent to the appellate court that the copies of instruments presented seemed to have been copied by a person *employed for the purpose,* probably one of the monks, and later deposited among the muniments should be preserved. Therefore the court ruled that for this same reason it might be presumed that they were faithful copies. At least there appeared to have existed no motive to make them otherwise, and they were found where they were likely to be kept.

Now if this is true in the procedures of law concerning private property, financial returns, and those things of value which men prize most, how much more would it be true of things of eternal value? When the soul of man and his immortal destiny are the prize for which contending forces are striving, we would expect that the natural interest of man would make every possible human effort to preserve his title deeds to immortality. Until the objector can bring forth legal, accepted, and credible evidence to the contrary, in the eyes of the law the copies of the New Testament text that we possess today are to all practical purposes as valuable as though we had the original writings.

The collapse of every attempt of infidelity to set aside the accuracy and strength of the New Testament constitutes one of the most ludicrous records extant in our day and age. If evidence exists that the New Testament is spurious, unreliable, or lacks

value as evidence, let the contender of this fact bring forth evidence or confess himself prejudiced, incapable of sustaining his case, and a special pleader for ignorance!

Since there are no living eye-witnesses to these events, the case must be decided on the basis of written records. The value of those records, however, is irrevocably bound up in the question of the integrity of their writers, and for that reson we shall, in the second chapter, proceed to examine the credibility and character of the writers.

(Dr. Rimmer's four addresses contained herein are published by permission of the Wm. B. Eerdmans Publishing House, Grand Rapids, Michigan, publishers of the book in which this address appeared recently. Price $1.00.)

The Integrity of the Witnesses

By DR. HARRY RIMMER

In the first chapter we have sought to show by an appeal to the laws of evidence that the New Testament records are legally unimpeachable. In the eyes of the law these documents must be received as conclusive and Christianity accepted and established on their record, unless fresh evidence can be produced by the objector to this position. Since these documents meet every requirement of modern law according to the accepted rules of the presentation of evidence, the Christian is protected by this law from any further need of defense of the Scriptures.

Thus the opponent of Christianity is faced with the necessity of choosing one of two alternatives. Either he can bring forth fresh evidence to show that these documents are not reliable, or he can impeach the testimony and credibility of the witnesses who have produced these records with which we deal. Since the attempt to set aside the value and force of the four Gospels has met with total failure, and since the critic is not willing to change his prejudiced position and make his thinking conform to the evidence, the enemies of Christ have adopted the second alternative. They are basing their present objection to the reception of Christianity on the important point of the character and integrity of these witnesses. Admitting that the Gospels were written by eye-witnesses, the neo-critics demand to know how we can be assured of the credibility of those witnesses. They maintain that it is too late to cross-examine these witnesses now, therefore accepting their utterance is a matter of faith, and not evidence.

To this objection there is a two-fold answer that may be presented. First, the credibility of the witnesses themselves is bound up in the question of the integrity of Jesus Christ.

Their testimony is presented before the court of human inquiry by the Son of God.

He chose them personally.

Remembering His singular honesty, it is highly important to consider the purpose of the choice of the twelve.

In terms of direct finality the Scripture states that they were

chosen *to be witnesses* of the events of His ministry, and particularly of His resurrection.

The transparent honesty of Jesus of Nazareth shines through every record of His earthly conduct. No faker was He. When He wrought a miracle of healing, He picked a ruler of the land, and performed His miracle in the glaring light of the publicity that beats about those who are seated in high governmental positions. As a parallel instance, we doubt if any fake healer of our generation would attempt a fraudulent demonstration of his power in the family of a governor or that of the president himself! Public scrutiny is too intense when it touches the events of the prominent citizens of our land. In the healing of the daughter of Jairus, Christ established His honesty of purpose as no great public leader had done before Him or has done since!

So also when Jesus was choosing witnesses to His miracles, He took men who were too shrewd to be deceived. Generally they were men who were specialists in the field in which the Savior intended to perform. To illustrate this point, we remind you that the miraculous draught of fishes occurred in the eyes of men who were themselves professional fishermen. They knew the contours of the lake and the deep places where success in thir craft might be expected. When they followed the simple directions of the Savior when He commanded them to cast their nets in a place where they knew fishing was generally useless, He won their respect, admiration, and belief by performing a supernatural work that they of all men were most capable of judging.

Again, the miracles of healing wrought by the Savior were investigated by a practicing physician. To show the clear-cut honesty manifested in such conduct, we might point out that the alleged cases of healing in the cult of Eddyism today are never submitted to the medical profession for their authentication!

The Gospel witnesses were *sponsored* by Jesus Christ.

He is called the "Perfect Man," the "Great Teacher," the "World Leader." His witnesses are presumed to be as honest, credible, sincere, and honorable as was He.

Again the burden of proof to the contrary, according to the clear laws of evidence, devolves upon the objector. If the credibility of the witnesses is questioned it is also necessary to question the character, sincerity, and honesty of Him Who is the sponsor of those witnesses.

The second reply to this objection, however, takes longer to present. The witnesses *can* be cross-examined! Later we shall

proceed to do that exact thing. At present we merely set forth the foundation and procedure of that cross-examination.

It is self-apparent that if these witnesses had been false or unreliable historians they would not have committed themselves on so many particulars. The success of a lie depends in a large measure upon its simplicity. A bald, bold, generalized statement may be able to carry itself even though it is untrue. It is a known phenomenon, however, that every detail added to the general structure of a false account decreases the possibility of the success of the fraud. All lawyers know that when a story is told naturally, ingenuously, with minute details freely introduced, they are probably listening to the unvarnished truth of the matter. Skilled and able deceivers do not commit themselves on minute matters and minor particulars if they hope to succeed in a deception.

Also, had these witnesses been in a united conspiracy to perpetrate a public fraud, they would not have given the people of their day and the historians of our times so many chances to check them up. Running through the Gospel narratives is a continual thread of minute references that are of tremendous weight and value in the examination of the credibility of those records. Capable and able historians of that generation have left us a clear account of the secular history of that time. The apostles of the New Testament have woven their narrative about those known and accepted historical incidents and have given us an opportunity to examine their general fidelity and truthfulness, which is absolutely unimpeachable.

Again, false witnesses would not have foolishly supplied on every page of their narrative the material for the cross-examination which would inevitably disgrace them if subjected to a careful scrutiny. Intimate details of every event are voluminously supplied by the writing apostles, and we are challenged by their very attitude to cross-examine their testimony. It is not true that it is too late for such cross-examination. We can today conduct a shrewd, careful, legal search into the value of their testimony, and as these studies proceed we shall attempt to do so. Now, however, we look only at their credibility and their authority to speak.

In introducing his record Peter argues for the credibility of all these witnesses in these exact words:

> "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, *but were eyewitnesses* of His majesty."

The question naturally arises, "Who were these eye-witnesses? How capable were they of observing these events, and what was their special training for the recording of that which they had observed?"

Let us begin in a chronological fashion by looking first of all at the man called Matthew. He is also called Levi in the Scriptures, and was a Galilean Jew. We do not know the city of which Matthew was a native, but every other essential fact about him is known to the scholars of our generation. This man had a rather important position in the government of his day. He was a customs officer in Capernaum, in the territory of Herod Antipas. In this capacity he was not really a Roman official, but was a minor official in the Galilean government, being enlisted in the service of the tetrarch of Galilee. He was undoubtedly a subordinate officer belonging to the class called "portitores." These were helpers or assistants to the upper tax gatherers who in turn were called "publicani." These latter were the men who farmed out the taxes that were gathered for the Roman government from all of their conquered territories.

Matthew's duties were various and voluminous, and his powers and authorities were extensive. His primary business was to gather revenue for the crown, and therefore he is referred to sometimes as a publican or taxgatherer. The taxes and assessments that were levied within his district were gathered by him. In addition to that, all duties and customs on goods or persons passing in and out of his province via Lake Gennesaret were under his authority. While engaged in this business of gathering revenue for his government he was called by the Lord Jesus and forsook his prospects of a fortune to follow the Messiah.

This ready acceptance of the call of the Master would indicate that he belonged to that group of publicans and sinners who, throughout Galilee and the general territory occupied by men who possessed a Messianic hope, looked to Jesus with longing and faith. Later, having satisfied his own heart and intellect concerning the honesty and Scriptural credibility of the Messiah, he gave a feast in his own house in honor of Jesus and invited other publicans to hear the new teacher. This event is recorded by all three of the synoptic writers. Mark and Luke say that the feast was held in Levi's house. Matthew Levi himself tells of the feast, but does not name the host. This fine touch in the narrative is an evidence of modesty and humility such as would be expected from a man of humble heart, not writing in the first person.

It cannot be gainsaid, according to the light of later research,

that Matthew, whose Gospel comes first in the New Testament, wrote first in point of time. Dates for the writing of Matthew's Gospel have given all the way from 37 to 63 A. D. Undoubtedly the earlier date is the more credible. It is highly improbable that the Christians were left long without authentic and complete accounts of Jesus' life and His teachings. The hearts of the apostles were burning with a desire to tell the things that they had seen. By the time Luke wrote, innumerable written records were in existence setting forth various episodes in the life and teachings of the Savior.

The repeated suggestions in the Gospel of Matthew which manifest a state of persecution at the time of the writing, are a strong argument for the early date of its production. It may also be noted that the titles of sanctity ascribed to Jerusalem in Matthew's Gospel were not customarily ascribed at a later period. Also, Matthew shows forth a high veneration for the temple not generally found at the close of the century. Herod seems to have been still alive when Matthew wrote, and Pilate was evidently still governor of the territory. A late date for the Gospel of Matthew has never been established on credible evidence. Modern research combined with ancient tradition establishes the fact that the Gospel of Matthew is the first one written, and that it came into existence very shortly after the resurrection of the Savior.

So concerning the nature and value of his testimony, we need only refer to the character, the training, and the national background of this witness. All these factors add to the value of his record. In his life and experience there is no one single event or characteristic that would weaken the value of his testimony. In the first place, he was a native Jew. He knew the opinions, the customs, and the ceremonies of the people of Israel. He knew their expectations and their hopes, and above all else, Levi was deeply learned in the sacred writings of Israel. That means that he was reared in the Messianic hope and was steeped in the prophecies of the coming Savior. At any time Jesus departed from the historical preview sketched by the prophets and to which the acceptable Messiah must conform, Matthew would be instant to check such a discrepancy.

Also, he was a man of plain living, possessed of vast common sense. Although his principal education had been in the text of the Old Testament, which was customary for the Jews of his day, he was also a master of the Greek language, which was common to all men at the time Matthew lived. In addition to his knowledge of Hebrew and Greek, both of which might be called his na-

tive tongues, there is evidence that he possessed an exhaustive knowledge of the Aramaic language.

Matthew was well acquainted with the common "current assertions" to which the law gives authority. The events of those stirring days were known to him with an intimate knowledge such as no modern student could possess. The sub rosa currents of unrest, the mutterings of rebellion against Rome, and the hopes and aspirations of a people who never took kindly to Gentile dominion, were as the breath of his nostrils.

But above all else, Matthew knew men. He was a master of practical psychology. In this regard special attention is due his occupation. It must be remembered that Matthew was engaged in no mean task. The Roman conquerors were greedy for revenue. Their tremendous standing army, which was necessary to maintain their grip on a far-flung empire, absorbed finances as a thirsty desert drinks water. Rome laid as heavy a burden of taxation on every conquered territory as the people could possibly bear and still live to produce more revenue. From the Asiatic provinces, of which Judea was one, she collected more than twenty-two million dollars a year. Galilee was crushed with a burden of taxation such as modern men do not experience.

In addition to the ordinary customs and levies there was a sales and transportation tax on all items consumed in the province, or en route through the province. This tax might equal twelve per cent of the market value of the goods. There was also a special land tax which all who possessed real estate were forced to pay on demand. Perhaps the most unpopular tax was that which was called "capitation tax." Literally, a tax was levied against a man for possessing a head! Without intending any pun, but to call attention to the ruthless brutality of that day, we need only say that the penalty for failing to pay the capitation tax was decapitation. A citizen of that land paid the government for the privilege of having a head, or he lost his head to the government.

Against that background it must be remembered that Judea was a conquered province. Taxes were paid by the children of Israel with extreme reluctance, to a conqueror whom they hated. Such commerce of the country as was not in the hands of Jews was largely in the hands of Greeks. The Greeks of antiquity are proverbial for shrewd deceit and business sharpness. There is an old proverb of the East which says, "One Armenian can skin three Jews in a business trade, but a Greek can best four Armenians."

So the task of Matthew was not simple. He must be able to

detect fraud and evasion instantly. Every trick, every subterfuge, and every wile that fraud and dishonesty could suggest to an embittered people who counted it a worthy thing to defraud a despotic government, was known to the man Matthew. *The honesty of Jesus Christ was never more manifested than when He picked such a man to be a witness of the strange and startling events of His Messianic ministry!*

Could Matthew have been deceived by a demagogue?

Could fraudulent miracles and fake healings have escaped the shrewdness of a man with *this* background and training?

The sincerity of Jesus Christ and the credibility of Matthew both stand attested by a simple and honest examination of the character and integrity of this one witness.

As we read the record of Matthew it strikes us at once that he wrote with conviction of events that he had personally witnessed. He stresses facts of peculiar interest to Israel, and therefore it is generally conceded that Matthew wrote for Jewish readers.

He brings out the fact that Jesus fulfilled the prophetic pattern established for the coming Messiah!

He stresses His lineage through the Davidic line.

He calls attention to the fulfillment of the prophecy that Messiah would be born in Bethlehem.

He quotes the prophecies in their exact rendition, as when he uses Isaiah 7:14, and states that it was completely fulfilled in the miraculous birth of the Savior.

The history and career of Matthew are the most striking, unshakeable evidence of the integrity of the New Testament witnesses that modern man could demand. In any court of law he would qualify as a witness.

So here we have in the first case, a shrewd and able observer who wrote an eyewitness account of the events upon which Christianity proves her case. There is no present way in which he can be refuted. His material is so detailed and specific as to admit of cross-examination. This cross-examination has been applied to his writings in an exhaustive manner by the bitterest enemies of Christianity. As a result, we *could* rest the case for Christianity upon Matthew's record alone.

The law of Israel was similar to that of our modern day in demanding a certain multiplicity of witnesses, Jesus, well versed in that law, never evaded its just demands, but honestly sought to make His mission clear, resting His case on such evidence as would stand every test of man's devising. In fact, He himself

quoted that law when He said, ". . . in the mouth of two or three witnesses every word may be established."

In conformity to this legal demand Jesus was always careful to provide Himself with the requisite number of witnesses. Thus when Jesus ascended the mount of transfiguration to be glorified in the eyes of His apostles, and to talk with the heavenly witnesses concerning His forthcoming death on Calvary, He took with Him Peter, and James, and John. When He entered into the chamber of Jairus' daughter to raise the maid from the dead, He had with Him the requisite and legal number of witnesses. His own sense of fairness, coupled with His desire to present to the world an unimpeachable case for salvation through His Name and grace, led Him to establish *twelve* witnesses as the number qualified to establish the fact of His resurrection.

Therefore when the faithless Judas was driven to suicide by the pangs of remorse, the remaining eleven apostles sought one who had witnessed the resurrection to fill up the required number.

Matthew, then, is ably buttressed by sustaining witnesses. It would be profitable for the reader if time and space permitted an exhaustive study of each of the other three who wrote their own eyewitness record of the events dealt with by Matthew. Instead, we shall bring a brief and concise summary of those whose testimony is equally authoritative.

In the early days of the foundation of the Christian Church there was a man by the name of Barnabas who was himself an apostle, and at whose home Christians often assembled. Paul the Apostle was a constant visitor there and was a frequent companion of the Apostle Barnabas. This Barnabas had a sister whose name was Mary, who in turn had a son. The Hebrew name of this son was John, but as a gesture to the Greek populace, John, son of Mary, assumed the Greek name Mark, conforming to a common custom of his day.

According to the reliable and credible traditions of that day, Mark, surrounded by the Christian influences that centered in the home of his mother, was brought into contact with Peter the Apostle, and by him was converted to Christianity. This young man, John Mark, wrote the record of the events of the life of Jesus Christ as the amanuensis for Peter. There is no historical reason for doubting that the second Gospel, though written by Mark, was transcribed in his stenographic character, and contains the record that Peter refers to in his later epistle. Certainly, no man of his generation was more capable of acting as historian of the events that he transcribed, than was young Mark. He was

steeped in Christian evidence and was able to check the accuracy of Peter's dictation. Mark had been the companion of Barnabas and Paul on their journey from Jerusalem to Antioch. He had also been the companion of Timothy, and journeyed to Rome at Paul's own request. History assures us that Mark also accompanied Barnabas to Cyprus, and was with Peter in Asia. Later in his life Mark resided in Egypt while Peter was at Babylon, which is now part of the city of Cairo. It is established on highly credible evidence that Mark dwelt at Alexandria as bishop of that region, and the Coptic Church of Egypt claims its descent from the ministry of Mark. So although he acted purely as an amanuensis, he had abundant opportunity to investigate the case of which he wrote.

Be it remembered that no modern critic can so qualify. If it is objected that Mark should be discarded on the grounds that he records only events that were reported to him, how much greater should be the objection to the opinions of a critic of the twentieth century, who is many hundreds of years further removed from the event than was Mark, the historian.

Undoubtedly he wrote for Gentiles, and especially for Romans. His manuscript is interspersed with explanatory notes which would be utterly useless and needless in a document written for Jewish readers. He introduces numerous phrases from the Latin language, and the united opinion and testimony of the ancients is that this second Gospel was written for Romans to read.

It used to be objected that the Gospel of Mark was merely a redaction of the writings of Matthew. No capable scholar of our generation would attempt now to sustain such an erroneous idea in scholarly debate. Mark wrote independently of Matthew, and wrote at Peter's dictation. Thus he frequently deviates from Matthew in minor particulars, such as the order of time and the arrangement of facts. Matthew closes the Olivet discourse with the parable or prophetic account of Christ's kingly judgment on the nations because of their treatment of Israel. The last words are a solemn injunction of everlasting punishment for the wicked, and everlasting life for the righteous. Mark, however, closes his account of the discourse with the famous admonition to watch. Mark has incorporated into the Gospel that bears his name many minor incidents not given by Matthew in his account of the same events. Conversely, Mark omits certain matters that Matthew considers important to the narrative.

It must be strictly noted here that there is internal evidence of the lack of collusion between these two men in the giving of

the testimony. Peter, also an eyewitness as was Matthew, tells how he saw the same events. In these two records there is no contradiction, just independent observation and reporting such as any skilled jurist would expect from honest and accurate witnesses. If Matthew and Mark agreed in precise exactitude on every detail of their testimony, collusion would be apparent to any intelligent observer. It is just this minor independence of testimony that lends the most tremendous value to the records of these two men.

So also is the case with the Gospel as given by Luke. Luke was undoubtedly a Gentile. Converted in his early youth to Judaism, he, too, became learned in the Hebrew Scriptures and was thus prepared for his conversion to Christianity. He was undoubtedly influenced by Paul the Apostle in their intimate contacts and fellowships. He journeyed often with Paul on his missionary enterprises, and was his companion at Rome in the two years' imprisonment there. It cannot be questioned that Luke also wrote his Gospel for Gentile readers, but while Mark wrote for the Roman populace, Luke seems to have aimed his style and record to appeal especially to the Greek culture and philosophy.

Christian antiquities in their most reliable sources bear record to the fact that Luke did so write.

In dedicating his document to a Greek, he follows the Gentile fashion of tracing the lineage of Jesus back to Adam.

He incorporates data valuable to Gentiles but familiarly known to Jews throughout the entire length of his manuscript.

He also follows the Gentile custom of marking eras of history by the reign of emperors.

There are many, many unique matters introduced in the Gospel of Luke, all calculated to influence Gentiles to turn to Christ. Among such there is the parable of the publican and the Pharisee. There is the beautiful parable of the lost piece of silver, and the superb message of the prodigal son. With master strokes he makes a strong appeal to the Greek mind by delineating in detail the visit of Christ to the home of Zaccheus. It is Luke who introduces with tender passion and mighty power the pardon of the penitent thief.

In many trials of fact, it is customary in the courts of our day to introduce expert testimony. In anticipation of this demand of the law of our time the Holy Spirit presents the evidence of a physician. It is not only *stated* in the New Testament that Luke was a physician, but the fact is manifested in many internal evidences and proofs in the third Gospel. Luke unconsciously

displays a deep familiarity with the medical terms of his day and time. He introduces evidences of ecology. There are unconscious introductions of symptomology and such minor details as only a physician would count important to the narrative.

Dr. Luke made a particular study of the miracles of healing as a medical man. Being alive in that generation and having opportunity to examine not only the objects of these cures but also the witnesses to the events, he qualifies as an authority. In a word, he ought to know, and no living man can dispute his authority.

By way of illustration, we remember an interesting conversation with a young interne that we met in a Detroit hospital. With the calm assurance of those whose diploma is still damp with the ink of signatures, he stated that with the authority of a medical education he rejected on scientific grounds all the miracles reputed to have been performed by Christ.

When we questioned him concerning some of these miracles he was so hazy on their details that we pressed our examination to the point where he finally confessed that he had never read the New Testament record of those details!

The question of authority resolves into a simple proposition, namely: Whose opinion shall be accepted by the honest student of our day? Shall we heed Luke, the investigator who was alive and made a scientific inquiry into these events, or shall we listen to the modern skeptical "scholar" who is confessedly ignorant of the details wherewith he deals?

Luke states his authority for writing, when he professes to have had a *"perfect understanding of all things from their very beginning."* The phrase that is so translated in our English version is a Koine phrase of specific and peculiar meaning. According to the authority of James Hope Moulton, the technical meaning of Luke's phrase is simply "first-hand information." That is to say, he was an eyewitness of the events with which he deals.

We have no detailed historical record of Luke's conversion. According to the best known sources, it probably resulted from the resurrection of Jesus Christ and his own close study of the matters wherewith he deals in his historical document. In respect to Luke's testimony, may we quote this law of evidence:

> "The results of inquiries made under competent public authority concerning matters in which the public are concerned, possess every legal attribute of an inquisition and as such are legally admissible as evidence in a court of justice." ("Phillips on Evidence," P. 95).

In the light of this legal procedure, Luke's strong title to credence

is unshakeable. His narrative is the work of a contemporary historian. It is the careful inquiry made by a man of science, intelligence, and education, concerning matters he is particularly competent to investigate. Much of his material consists of the personal observations of a physician concerning matters in his own field. This inquiry resulted in a written testimony drawn up for a prominent person in high public position whom it was neither easy nor safe to deceive. Consequently we have a document "possessing all the moral and legal attributes of an inquest of facts entitled to be adduced as original, competent, and satisfactory evidence of the matter dealt with," as Greenleaf says. Of all the Gospels, none is more authoritative, credible and convincing than that of the Gospel of Luke.

In equally brief fashion it is a matter of great satisfaction to glance at the authority of the fourth witness, who bears the name of John. This writer was a son of Zebedee, who seems to have been a wealthy fisherman of Bethsaida. The family owned their own vessels and had hired servants in their employ. It is evident from the contents of the narrative that John possessed great influence with the high priest and therefore he must have moved in political and social circles.

John was the youngest of the apostles and is referred to as the most beloved. He had an intimate and close association with the Savior that admitted him to scenes and episodes that the others sometimes missed. The fact that John's mother was a follower of Jesus, coupled with the manner in which Christ committed His mother to John's care at Calvary, testifies to an intimacy that was unusual in the extreme.

John was with Peter and James at the resurrection of Jairus' daughter.

Again he was with these two apostles on the mount of transfiguration.

In Gethsemane the Savior took these same three men to comfort Him in His hour of agony.

John was the first at the sepulchre following the resurrection, and was present at the several appearances of Jesus when He came forth from the dead.

The value of any testimony turns on the authority of the witness and his knowledge of the subject. John is the greatest possible authority that the world could expect or demand. Is there any living man who can refute the record of John the Apostle? Not in the eyes of an honest court, legally constituted, and pro-

ceeding to its conclusions under the exact demand of the laws of evidence!

But the motives of a witness also enter into the question of the extent of his integrity. It is proper to ask why John wrote. In an honest, straightforward, sincere fashion he tells in these words:

> "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The purpose of John is thus honestly expressed. At peril of his own life he wrote to convince you that Christ was the Son of God and your Saviour, that you might escape eternal judgment.

Therefore when refutation of John's testimony is attempted, it is only fair to ask the underlying reason for that refutation. If John wrote that we might believe and be saved, then it is a self-apparent fact that those who dispute John and set aside his testimony, do so that we might believe *not* and so perish eternally!

Nowhere else in modern thinking is the dishonesty of criticism so blatantly apparent. Disguising their purposes with honeyed words and posing in the guise of friends, the ministers of Satan would win us to a rejection of Christ, that we might condemn ourselves to eternal loss.

Let the reader ponder the clear significance of John's honesty as contrasted with the dishonesty of his critics. The honest straightforwardness of John is completely wanting among those who seek to set aside his testimony.

John was the last of the apostles to write. Some time between the years 68 and 98, the man who knew the most about the life and ministry of the Savior wrote an independent account of those events. Not contradicting the other three in any detail or incident, he nevertheless adds additional information that is highly valuable to an honest inquirer. He was evidently moved to write his record to supply certain facts that were omitted by the other three writers, and hence he *supplements* their testimony.

To show conclusively the value of that testimony, may we note three points of the law of evidence: (1) In trials of fact the proper inquiry is not whether it is possible that the testimony may be false, but whether there is sufficient probability that it is true. (2) A proposition of fact is proved when its truth is established by competent and satisfactory evidence. (3) In the absence of circumstances which generate suspicion, *every witness is to be presumed credible until the contrary is shown, the burden of impeaching his credibility lying upon the objector.* In the light

of these legal demands which we shall later examine in detail, we have in the first four books of the New Testament, *not* four Gospels, but one Gospel presented by four independent witnesses, whose integrity is attested and whose evidence cannot be refuted.

It is highly probable that their record is true, as they died to defend their thesis.

They have produced competent and satisfactory evidence, according to all the demands of honest court prccedure.

Since no single circumstance has ever been established that generates suspicion against them or their testimony, their credibility is established until such time as the objector can impeach it with overwhelming proof.

Let him who can do so step forth and produce this proof! In the interim, the four witnesses are sheltered behind the shield of the law—and their record is final.

The Amazing Record of Critical Injustice

By DR. HARRY RIMMER

We closed our preceding chapter by calling attention to the fact that the Apostle John completes his record of the life of Jesus Christ with a sincere affidavit of veracity. John's testimony is given under an oath more sacred and binding than any ever offered in a court organized for the purposes of human justice. Standing where the shadows of eternity are forming across the immediate future, John is looking back on the revelation of Christianity which he saw with his own eyes, and is looking ahead to immediate entrance into heaven, and reunion with the Christ upon Whose bosom he had leaned. John writes in the hallowed certainty that before the ink has more than dried upon his record, in all probability he, the writer, will stand before the judgment bar of Almighty God to give account of the things that he had written. In the face of that solemn fact, John closes his testimony with an oath that is unusually sacred, stating that he has writtten and given an accurate and complete presentation of evidence concerning matters with which he was unusually familiar.

We have noted that to this affidavit of veracity there was added a singularly honest statement as to his motive for writing. John's purpose in writing was that men by faith in Christ might be saved from sin and enter into life everlasting. We feel that it is not improper to raise the question as to the actuating motives of higher criticism. When men offer themselves as expert witnesses before any human court of man's organizing, they expect to be cross-examined on three general grounds. First, they must be able to maintain their credibility and knowledge as touching the matter to which they testify. Secondly, they must be able to maintain against the assault of the opposition the integrity of their character and conduct. Finally, they must be able to uphold the purity of their motives and give a reasonable explanation of their interest in the case. In the previous study we have seen how John did these things. It is therefore only just that the enemies of Christianity, who disguise themselves under the scholarly title of higher criticism, should meet this three-fold test when they offer themselves voluntarily as witnesses against the truth of the New Testament documents.

If John told the truth, why do the critics bother to write?

If the critics differ from John cncerning the evidences that would save the immortal souls of lost men, then their purpose in testifying must be the opposite of the purpose of John.

We repeat, John wrote that men might be saved; therefore the critics write that men might be lost!

With no intent to sound harsh, but only with the purpose that an honest and fair examination may be conducted, we state and will later maintain that the honesty of the enemies of Christianity is at least highly questionable. Certainly their conduct is open to suspicion. None of them are open, sincere, and clear in their statements as were John and the other writers of the Christian evidence.

We have also previously showed how the entire New Testament record is sustained by the laws of evidence. To refresh the reader's mind, we repeat one such here for emphasis:

> "In the absence of circumstances which generate suspicion, every witness is to be presumed credible until the contrary is shown, the burden of impeaching his credibility lying on the objector."

In the light of this accepted procedure of legal practice, two things are clearly manifest. First, the Gospel evidence is unimpeachable, and secondly, the record of criticism is most certainly open to suspicion in that they have never even established a ground for impeaching the credibility of the witnesses, but have dogmatically rejected historical evidence to suit their own dark purposes.

Further, this rule of evidence has been so universally ignored as to prove the bitter injustice by which the Gospel writers have been treated by infidels of all classes for many past generations. We have established in our study of the laws of evidence that these records are acceptable as to accuracy and unimpeachable as to credibility. The church of Jesus Christ, possessing her records from the age of the apostles to the present hour, is under no obligation to establish to any further degree the credibility of these Gospel witnesses. Foolish Christians have silently acquiesced in the violation of this rule of evidence, in that they have unwisely allowed criticism to thrust upon Christianity the burden of proving on every occasion the value and reliability of the witness of the apostles. We cannot repeat too often that, as the old saw expresses it, "The shoe is on the other foot." If the church of Christ would unite solidly in a demand that criticism first legally refute the evidence that we possess in the New Testament text, the battle would die in a hurry.

Why should the unsupported word of Professor Blank outweigh the enormous mass and weight of our historic records? If

the entire world of scholarship should unite to express as a unanimous opinion, a decision against the credibility of the New Testament, no court would consider their unsupported claims against the weight and value of the great documentation of Christianity.

The fact of law is to the contrary! It may surprise the casual reader to learn that the unsupported word of any one Christian on questions touching Christianity is of more legal value than that of any non-believer, no matter how learned the latter may be.

This statement is based upon two facts of law. The first we have already briefly touched upon, "that all members of a community are presumed to be privy to matters of common interest to that community." As an illustration, in case there was a legal controversy over the affairs of some municipality, a citizen of that municipality could give testimony that was more weighty and effective than could a man from any other section of the union. In matters pertaining to American government the American citizen is presumed to have a more authoritative knowledge than is a citizen of Canada or France. This demand of law fits in thoroughly with the statement of the Holy Scriptures that "the natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned." The Christian is one who has emigrated to a new kingdom called the Kingdom of God. No individual who is a foreigner to that kingdom can possibly know the conditions of life clearly understood by those who are citizens of that kingdom, and who have achieved that understanding through experience. Therefore, if a question pertaining to Christianity should be tried by a duly constituted court of equity, the opinion of a practicing, confessing Christian would outweigh the statements and opinions of any number of infidels or non-Christians that could be assembled against him!

In the second place, in courts of chancery or, to use the more common term, equity, the oath of a single witness is never allowed to outweigh the testimony of a defendant. If the most learned critic in the known world were to accuse the Christian Gospel of error as touching historic fact, the Christian, being the defendant in the case, is accepted as the more authoritative witness and his unsupported oath outweighs that of the plaintiff. To this extent the Christian church has long been deprived of equity in its dealings with the unregenerate scholarship of the modern world. Quoting again from Thayer, "Cases on Evidence," we call the reader's attention to the refutation in equity of the stock argument concerning the fact that Jesus Christ Himself has written none of His Gospel, and therefore the Christian records depend entirely upon the memory of the apostles. In the noted case, cited

by Thayer, of Glynn versus the Bank of England, the Lord Chancellor sitting on this case in equity calls attention to the fact,

> "It would be of mischievous consequence to lay down a different rule of evidence in equity from what it would be at law. The rules of evidence in general are the same in both courts as to the matter of fact; and this is a demand at law."

Concerning this famous case above cited, the Lord Chancellor proceeds with this statement,

> "The rule is that a man cannot make evidence for himself. What he writes or says for himself cannot be evidence of his right, and consequently cannot be for his representatives claiming in his right and place."

With that wisdom inherent because of His deity, the Lord Jesus Christ anticipated the weakness of a case drawn up autobiographically. Any evidence written by Christ Himself concerning His own claims in the matter of Christianity does not have the force and power of the evidence of independent eyewitnesses written in His behalf.

If we might digress from this thought before we reach its conclusion, we would point out the humor of this matter in regard to criticism. The gentlemen who humbly denominate themselves higher critical scholars should read this rule, namely, "that a man cannot make evidence for himself." As the famous Disraeli once remarked about an opponent, "He relies upon his memory for his wit and his imagination for his facts." All the writings that higher criticism can pour forth from the subsidized presses of infidelity are utterly valueless as evidence for their case, and carry no power of conviction, being useless under the burden of the fact that "a man cannot make evidence for himself." This is the only sort of evidence higher criticism has ever presented, namely—such as the critics manufacture for themselves.

To return, then, to the force of this legal decision, we read further in the decision in the case of Glynn versus the Bank of England, that the Lord Chancellor called into consultation Lord Raymond, who was chief justice of the King's Bench. They then uttered as a dictum which has never been set aside as far as legal records go, a rather surprising fact. We give it in these exact words:

> "It is true there are several instances where such books *entered by servants* and used to make the entries have been admitted at law, they being dead."

Specifically, the set of books kept by an individual with the pur-

pose of preferring a case for himself would be questioned in a court of equity if unsupported by any other testimony. Conversely, a set of books kept *by employees* of such a person who are presumed to have no purpose of gain in falsifying such a record, are accepted on their face value by courts of chancery. Therefore the critical procedure has deprived the Christian church of its clear rights in equity. The writing apostles thus have the same legal standing that would be accorded to bookkeepers or accountants, whose books were offered in court as evidence. Jesus did not write His own claims and offer His own defence, but brings forth the record of men whose specific function was keeping those records! Had the Son of God written of Himself, as the critics, in their ignorance of the rules of equity demand, the record would have been of no legal value, as "a man cannot make evidence for himself."

Aside from this the New Testament writers have also been deprived of the common assumption of charity dealt with in our previous discussion. This is the deepest injustice, legally speaking, that criticism has perpetrated upon the church of Christ and the individual believer. If it be true that "the judgments of law are the assumption of charity," infidelity has violated the very letter and spirit, as well as the ethics incorporated in the law of evidence.

We would therefore argue that the critical procedure is not only illegal and unjust, but is also unscholarly. Men who pride themselves on the depth and breadth of their learning to the extent that they can set aside the unanimous testimony of capable eyewitnesses, should be thoroughly familiar with the laws of evidence before they assail the New Testament documents before the court of public opinion. The alleged scholarship of higher criticism, however, if carefully examined, turns out to be the dogmatic assumptions of men whose self-satisfaction in their own learning is their primary claim to recognition. As a result of this illegal, unjust, and unscholarly procedure, certain specific and definite acts of injustice must be laid at the door of criticism.

First, suspicion has been directed at the New Testament writers as a *body* by this unlawful procedure. Criticism treats the entire New Testament as the production of a united body of men who have conspired to fabricate a fraud. Cross-examining the witnesses on the basis of their written records, however, we find that they often disagree among themselves as to minor details which they as individuals consider essential, thus preserving their individual identity. So Paul the Apostle battled manfully against

Peter the Apostle, concerning a question of conformity to the Mosaic law at the expense of surrendering a principle of grace. Paul tells in his own record how he contended with Peter concerning this matter, and there was a wide difference of opinion between these two men.

Indeed, so deep was the disagreement of some of these New Testament witnesses on certain matters, that on one occasion an evangelistic party of apostles split up and went their several ways, each to follow his own conscience and understanding of the Christian procedure. Yet they remained a unit in their appeal to the world to receive Christ as a Savior. There was no conspiracy resulting in the fabrication of a fraud, but rather honest and sincere men seeking to follow the leading of the Holy Spirit according to their understanding of the Christian doctrine.

Thus these men, in the eyes of the law, cannot be dealt with as a body. Rather, legally they become independent historians. Therefore in court procedure their records and testimonies must be dealt with on the basis of their individual methods. If these independent testimonies coincide in their main details, the court rules that the case is established beyond question, unless fresh evidence is later adduced to show that these witnesses falsified in fact in their original presentation.

It must be noted also that these independent historians did not sit down after mature consultation, to write the record of Christianity in collaboration. They wrote from different sections of the world and at different periods of time. The writing of their evidence has a time-spread of approximately fifty years. During that time there is no slightest proof that they ever collaborated, even by casual discussion on the details of the records each was writing, had written, or planned to write.

In the light of this fact not only the law but the principles of literature entitle each independent historian to the support of any or all of the others. As an exact parallel, the historian Josephus, whose traditional date is from 37 A.D. to 95 A.D., is often compared to Tacitus, who is about twenty years later, namely, from 55 A.D., to 117. In innumerable cases, Josephus is called into court in support of Tacitus, and vice versa. When Tacitus agrees in details that are introduced by Josephus, then Josephus is vindicated. When Tacitus in turn is questioned, Josephus is cited in his defense and aid. In like manner Polybius, who lived from 205 B. C. to 123, is brought forward as a supporting witness for Livy, who came more than a hundred years later, namely, 59 B.C. to 17 A.D.

Nobody questions the honesty and equity of such citations. No scholar casts doubt upon the accuracy of either historian because he ignores certain details counted important by a predecessor or successor, but the independent narratives of these separate historians are woven into one complete presentation of the history which they record. Why is this simple principle, recognized in law and history, refused in the criticism of New Testament evidence? Why does criticism depart from the laws of equity and right procedure to treat the New Testament as a dishonest fabrication produced by conniving conspirators in perpetrating a hoax to defraud future ages? The question reduces the procedure of criticism to the basis of absurdtiy.

Equity, then, would demand that the testimony of each New Testament writer be dealt with individually. Unless that testimony can be overthrown in a manner that has never even been attempted up to the present writing, those records must be accepted as accurate and credible until disproved by the objector. This the objector has never yet succeeded in doing.

Another demand of equity overlooked in the bitter campaign of injustice directed against the New Testament text, is that the common law applied to historians should prevail also in this inquiry. That common law may be divided into two statements. First, "the silence of a writer on one detail shall not deduct from his general veracity." To illustrate this point, an historian might be interested in depicting the outcome of a great battle. Pressing on to the conclusion that he desires to make in the course of his narrative, he may leave out certain details essential to a full comprehension of the battle, but which are only incidental to the historian's purpose in writing. His silence on those details does not in any sense detract from the value of his conclusions, or the authoritative nature of his work. *As touching those points on which he is not silent,* his evidence is acceptable until disproved.

The second point is that "the record of one historian must be admitted in corroboration of other historians who deal with the same fact, matter, or period." To apply these rules to our New Testament narratives, we might note that in the record of the crucifixion of Jesus Christ, Matthew adds certain details that Luke ignores. Luke in turn introduces some incidents of which Matthew says nothing. In this same manner Mark and John are silent on points covered by the other two, as they in turn each say nothing of incidents and details noted by Mark and John. However, all four narrators *agree upon the fact* of the crucifixion of Jesus Christ, as God's means of saving a world from its sin. The silence of one of the Gospel writers on any single detail of

the crucifixion does not detract from his general veracity, in a legal sense of that word.

Further, the record of any one of the other three or all combined must be admitted in corroboration of the statements of the fourth concerning the crucifixion. This rule applies to every section of the entire New Testament, as well as to all the events and incidents written by any of the narrators. This procedure, common to law and scholarship, is presumed to be known to all men of education and learning. The fact that it has been ignored or even reversed in its application to the New Testament text, makes of the objector to Christianity a special pleader laboring to establish a falsehood! The charge made against the New Testament writers, that they have collaborated to perpetrate a fraud, rebounds in the face of criticism to smear this school with the brush wherewith they had hoped to tar the apostles.

The great strength of Christianity is thus manifested in two unmistakable ways. Primarily, Christianity is attested because it has survived all this injustice and prejudice, and is established today upon a firmer foundation than it has ever possessed in all past time. But even of more importance is the fact that we Christians not only are *willing,* but also are *able* to establish the credibility of our writers and their records.

We hasten to remind the reader that legally we are under no compulsion to do so. However, it is a delight to us to show the strength of our case. In the language of law, we are willing to forsake our impregnable position as the reus, and become the actor in the case whenever Christian testimony is assailed. *Undoubtedly Christian apologetics constitute the strongest body of evidence as touching any single subject in human possession.* This evidence was compiled by eyewitnesses who had nothing to gain in falsifying their record. In fact, the integrity and honesty of these witnesses is manifested by the fact that they died unusually painful deaths rather than change a word or a statement in the facts that they had recorded! It is clearly evident that the argument of personal gain cannot enter into the question here, for humanly speaking, the writers would have been immeasurably advanced in their own personal fortunes by denying the facts which they wrote.

Instead, they beggared themselves, forfeiting estate and freedom. They languished in jail and perished by violence for the privilege of testifying to the truth of their statements. To repudiate the record that they have left is to confess ignorance of the entire body of evidence incorporated in the sources of Chris-

tian apologetics. So certain are we that the record of the New Testament can be sustained, that we are willing now in this present inquiry to forsake the role of reus and take upon ourselves the position of the actor and demonstrate the impregnable foundation of the Christian revelation.

In preparation for this step, however, we return to a citation of law. The fact of law that we notice at this point is given in these words:

> "The credit due to the testimony of witnesses depends upon: firstly, their honesty; secondly, their ability; thirdly, their number and the consistency of their testimony; the conformity of their testimony with experience; and fifthly, the coincidence of their testimony with collateral circumstances."

As we proceed with this study we will try the writers of the New Testament text by this five-fold demand of the law of evidence. We do not wish to descend to the low depths of comedy, or else we would dare the critic to subject himself to this five-fold test, and see the credibility of his theoretical deductions in the light of the demands of law. But because the writers of the New Testament are honest, able, numerous, and consistent, because their testimony conforms with experience as well as with circumstance, we dare to subject them to the acid test of the law governing the presentation of witnesses. This is perhaps one of the most thrilling studies that a student of apologetics can make. At the end of that study the honest investigator will find his personal salvation. No man can come with an unprejudiced desire to know the truth of the matter and follow this highway of investigation to its logical conclusion without falling in with the purpose of John's writing and accepting Christ as a Savior.

These men, who are the New Testament writers, wrote primarily to declare that Christ died to save sinners. They incorporated in their testimony a basic fact of equal importance, namely, that Jesus did not stay dead, but that He rose again from the grave. Upon this historical fact they predicate their premise, that only through repentance and faith in Jesus Christ can men find heaven. Their conclusion, vindicated by history, is that many do so find redemption, thus submitting their record to the acid test of human experience.

Now, aside from the presumption of charity that is resident in the law, how credible is their story? If you will allow the personal testimony of the author to creep in, he would like to say that this is undoubtedly the most important question of the hour.

After twenty-five years of study in apologetics, and after a careful study of all that has been written on both sides of this question, the author is so certain of the credibility of the Gospel witnesses that he is willing to base his hope of eternal life upon the outcome of such a study.

The whole world that is alive to the issue is asking, "Is the Gospel record credible?" If it is credible, there is salvation for the lost in and through the redeeming work of Jesus Christ.

If the New Testament record is a fraud, there is no hope of heaven for the living or the dead.

In our last chapter we will present the evidence of the credibility of these writers and by this means show the infallible foundation of Christian revelation.

The Firm Foundation of the Christian Revelation

By DR. HARRY RIMMER

For many centuries believing men and women have been content to rest their hope of salvation upon a set of documents commonly called the New Testament. The word "testament" or "covenant" is a familiar term in our legal parlance, and refers to a document known to laymen under the term of "will." The name derives from the fact that when the Lord Jesus Christ left this earth to share the throne of God in heaven, there to abide until the time of His return to inaugurate His millennial reign, He bequeathed to mankind, on certain conditions, the priceless gift of eternal life. Jesus Christ is the testator of salvation and those who accept the condition of His last will and testament become the heirs of eternity.

It is an established principle of law that items of value bequeathed by a testator must be accepted on the terms of the testament, or *else all interest in them must be surrendered.* Honest Christians, who have ever been actuated by principles of honor and integrity, have so accepted the gift of God, which is eternal life, according to the clear demands of the last will and testament of His Son, Jesus Christ. There is, however, in our day a combined group of usurpers who would steal from the natural heirs the benefits of eternal life, and who denominate themselves "higher critics." They unite to scoff at such simplicity as is manifested by honest Christians, who seek to obey the conditions set forth in the documents that guarantee us a spiritual possession. They deride the simplicity of our obedience to the record by applying to us such terms as "child-like faith" and "ignorant credulity."

This group of men, by their own statement, set themselves "to investigate in scholarly fashion" the New Testament claims. It is not exactly clear just why these claims needed investigation. People who come with honesty of purpose to the perusal of those documents, and who yield their hearts in obedience to God Almighty by accepting the demands levied upon them by those writings, have ever been content with the result. Only those who reject the Lord Jesus Christ as the incarnation of God and the sufficient Saviour

of men have found it necessary to dispose of the demands of the New Testament, in order that they might themselves be justified in their infidelity.

For this reason this alleged scholarly investigation was begun under the prejudice of minds which had preconceived the untrustworthiness of the subject matter they were investigating. This fact, namely, that the investigation was conducted by men who were enemies of the faith, and who dealt arbitrarily, by their own rules, with the text of the Scripture, makes the result of these investigations even more remarkable. After generations of the most unscrupulous scrutiny the text still stands unimpaired! The methods used to deride and question the credibility of the evidence of Christianity in the New Testament can only be defined as vicious. Yet that text and those evidences emerge from this "trial by combat" with their armor undented and their position unshaken.

In the course of these studies we have been investigating the value and authority of these evidences under the clear demands of the legal code of our generation. In this investigation we have so far found the New Testament unimpeachable. To conclude our study of the text in the light of the law of evidence, we present the last legal demand that we shall study in this brief presentation. For the sake of emphasis we repeat the last cited law of evidence that we dealt with in the previous study.

> "The credit due to the testimony of witnesses depends upon: firstly, their honesty; secondly, their ability; thirdly, their number and the consistency of their testimony; fourthly, the conformity of their testimony with experience; and fifthly, the coincidence of their testimony with collateral circumstances."

It is at once apparent to those who have studied the laws of evidence, and are even casually acquainted with the tremendous body of information and fact contained in the pages of the New Testament, that a book could be written upon each of these five points. We shall, however, limit ourselves in the span of this present chapter to a brief consideration of this five-fold premise and bring our presentation to a speedy conclusion.

To one who enters for the first time into the question of the credibility of Christian evidence, it might not seem safe to try the apostles and their writings by these tests. May we remind the reader that we are not concerned in establishing a case that has no merit, value, nor historical standing. If it is possible to discredit the writing apostles by any honest, legal, and historical

means, we shall be the first to cry, "Away with them!" If we have been deceived by the witnesses from whom we have inherited the New Testament text, we are of all men most miserable. If our faith in Christ is good for this life alone, we might as well have lived among any other false religious influence, as far as eternity is concerned. Therefore with boldness the Christian should face the issue and determine the credibility and value of his evidences before he trusts his eternal welfare upon their foundation.

As to the honesty of the writers who appear to testify for the life and work of Jesus Christ, it is only legal and just to remark that they are entitled to the benefit of an acknowledged human trait. This is, namely, that "men are apt to speak truth when they have no prevailing motive or inducement to the contrary." In the eyes of the law this presumption is universal. It is legally applicable even to men who are objects of suspicion, or whose interests are best served by coloring their own testimony. Whatever a man states under oath on the witness stand is presumed to be fair, truthful, honest, and accurate, unless it can be shown by positive evidence to have been otherwise.

In the case of Hamilton versus the People, the question of a witness' reputation for truth and veracity was raised, and the issue of this trial turned upon the credibility of this witness. The questions as put to the impeaching and supporting witnesses related first to the reputation for truth and veracity of the assailed witness, and secondly, whether from that known reputation they would believe him under oath. In the course of this noted appeal it was decided and settled that a court is not bound to disregard a witness *entirely,* even if he falsifies in some matters! A witness, who for his own self-interest may color his testimony in minor details, *may still be telling the truth as to the major fact upon which he gives evidence.*

Again, in the case of Holt versus Moulton it was sought to discredit a witness by proof of his general delinquency of character, but the court decided, "In attempting to impeach the character of a witness for veracity, the inquiries must be confined solely to his general reputation for truth." Under the rule by which we are proceeding, the honesty of a witness is *presumed,* and he is given the benefit of the doubt unless actual evidence can be advanced to show that he was untruthful in his statement of fact.

If this is true of the men of our day, how much more so does it apply to the writing apostles? In the first place, we defy any living person to prove by any legal or credible evidence that the writers of the New Testament were lacking in honesty of purpose

or veracity of statement. In their voluminous writings they have never been convicted of one single minor untruth. The amazing value of their record is enhanced and their honesty illuminated by the further fact that their testimony as given is contrary to all their own worldly interests. They appear before the court of the universe to testify that Christ died and rose from the dead, and that only through faith in Him can men find salvation.

The value of their testimony turns first of all upon their honesty. Therefore it is not out of order to note the fact that they persisted in this position without retraction, in the face of the greatest and most forceful inducements to change their statements that ever bore upon mankind.

In the first place, there were heavy discouragements that darkened every hour of their living.

When they sought to convince men by their message and convert them to a new way of living, they saw their work undone by bitter and implacable enemies.

They suffered heartbreak, in seeing a hell-bound generation turn away from the illumination that would have directed their path to heaven and eternal redemption.

In addition to this, they suffered the personal loss of their estate, their citizenship, and their family life.

Beggared to the point of destitution, separated from loved ones and home, for the sake of their witness, they became wanderers on the face of the earth.

Finally, upon them beat the most appalling terrors that the human mind can conceive. They were imperiled by day and night, on land or on sea. They suffered such agony as it is impossible to convey by the written word, in body, in mind, and in spirit; and yet through it all they persisted in their unanimous evidence, *exactly as it first was given.*

In the name of human conscience and common sense, what inducement had these men to lie? In the eyes of the law the exact contrary is established, when we note the salient factors that are incorporated in their unanimous testimony. First, their Lord and Master, for Whose sake they bore all this, had recently perished as a malefactor under sentence of a public tribunal. They were not enlisted in the service of some notable lord, whose power and popularity made their course easy. Instead, they served a Man Who had died a death of ignominy and shame, being condemned by the highest court of His day. Their case is exactly parallel with the hypothetical one of some modern group who should attempt to convert America to accept, as God and

Saviour, a murderer who had perished in the electric chair. Certainly, there was no inducement for these men to so color their narrative and twist their testimony as to erect this kind of a Savior for their generation.

In the second place, the teachings of their Lord and Master sought to overthrow the religions of the world. In announcing the basic premises of their revelation they erected against themselves a barrier of hatred and opposition from every fanatical group of idolatry that the ancient world knew. Every powerful cult and every group of constituted priests, from those of Israel to the servants of Diana of the Ephesians, formed a phalanx to persecute and slay these men. If these men were false witnesses, they were so feeble-minded as to have deserved incarceration in a home for the mentally incompetent for offering a record that consisted of such falsehood.

In the third place, they faced the opposition of the laws of every country of their generation. Not only the general laws of Rome, and the accepted code of Israel, were against the apostles; but special laws were passed making it a matter of public duty to harm and even slay these witnesses to the Gospel of the Son of God. Men do not customarily face this kind of united opposition in defense of that which they know to be false.

Finally, the most subtle but perhaps the most powerful factor against the probability of their falsehood, is found in the fact that "the fashion of the world" was against them. It is impossible to over-emphasize the power that is resident in current thought and mass psychology. It is a bold man indeed who goes against the current of common assertion or fashion of the thinking of his day. Well might we ask, "What inducement had these witnesses to deceive?" If they persisted in the testimony they had erected, their reward could only be contempt, opposition, reviling, persecution, stripes, imprisonment, torment, and a cruel and painful death. It is a matter of history that this is just the reward they received. They died on wooden crosses, they were torn asunder by wild beasts, they were sawed into fragments and murdered by every fiendish, diabolical and painful means that degenerate intelligence could concenve. Yet as each of them perished thus miserably, the survivors redoubled their efforts and persisted.

No military annals contain a record of such heroism and manhood.

In case these witnesses had been mistaken at the beginning of their efforts, every hauman motive would have led them to review the evidence and to hope for an excuse to confess error and

so save their lives. Therefore from the standpoint of conduct, of historical record, of human psychology, and the presumption of law, their honesty is unquestionable. Please remember that these were very ordinary men. They were not super-men in any sense of the word. Born of women, with flesh as tender as yours, equally susceptible to pain and subject to fear and discouragement, human beings from the ordinary walks of laboring life achieved heights of heroism that the world had never seen before and has not witnessed since.

They were *good* men.

They had no desire to deceive and defraud humanity in the testimony that they gave.

As we read their writings it becomes increasingly apparent that these are *holy words* indeed.

Well might men call them the "Holy Scriptures" and the "Holy Bible," even if God's Spirit had not been the Author of the contents of this book. Bad men do not invent such doctrines as are found in the New Testament. Liars and deceivers, false witnesses whose dishonesty of purpose is apparent, instructing men in the forsaking of falsehood and pleading for a life of honesty and honor. Bad men are not calling others to repentance of sins done in the flesh. Men of no honesty and repute are not preaching self-denial, abhorrence of sin, self-sacrifice, and a forsaking of the world. A standard of perfect purity of living, such as is erected in the New Testament, could not be set up by men who were themselves sinful and unclean. Bad men are not risking their lives to proclaim the certainty of judgment and hell for the wicked, and offering a means of salvation to those who will accept and receive. It becomes strikingly apparent, then, that infidelity's last refuge, which charged the apostles with being deceivers and false witnesses, is utterly demolished by the facts in the case.

They were good witnesses.

Under the law of the credibility of a witness, they are entitled to absolute acceptance as to their lightest word, if their honesty is established by their conduct and their teachings.

Their case is equally strong when we come to the second demand concering the credit due to a witness. That is their ability. In a certain sense, we have already covered this item in part when we presented the background, the training, the source of the material, and the natural skill of these witnesses. In fact, in point of law it would be enough to show that they were eye-

witnesses to the events concerning which they have written. If men who were alive, and took an active and leading part in the stirring events of the New Testament drama, are not able witnesses, who in all history can qualify under the meaning of that term?

There is no need, however, for discussion or argument here, for the law of evidence establishes in unquestionable terms what is meant by the ability of a witness. To establish upon a firm basis the credit due to the apostles on the score of their ability to testify, we here cite that law:

> "Legally the ability of a witness depends upon (1) the opportunity which he has had for observing the facts, (2) the accuracy of his powers of discerning, (3) and the faithfulness of his memory in retaining the facts once observed and by him known."

Concerning the opportunity that the apostles had for observing the facts of which they write, they certainly stand in an enviable position. No amount of theoretical disputation springing out of the opinions of modern learning can set aside the simple and sincere statement, "I was there." Therefore, presuming that they were of average intelligence, the case is complete for records inscribed by the New Testament writers, and is final against those who today would dispute their authority.

The question of the accuracy of the powers of discerning are also dealt with in law in many interesting cases which are a matter of record. As an illustration, in the case of Bell versus Rinner, the question presented by the record was whether "the credibility of a competent witness may be impeached by general evidence that the witness is not possessed of ordinary intelligence or powers of mind." The decision of the court in this matter was rather startling in the eyes of the laity. The final statement made when judgment was rendered, is that "neither the veracity nor credit of a witness is necessarily impeached by proving that he is possessed of a weak intellect." Although it is possible that such a person may be imposed upon by a crafty party, or his observations may be less accurate and his memory less reliable than those of a person of strong powers of mind, he may still be legally credible *as touching a particular incident to which he was a party or of which he was an eyewitness!* The court decided it would not only be unfair in practice but would be entirely impracticable to permit the parties on the trial of a case to go into general proof as to the strength of the mental capacity of the several witnesses. If the credibility of a witness is to be credited in proportion to his strength of intellect, the collateral

issues involved in every dispute before the court would become so numerous that the main objective of the trial would be lost sight of. Therefore a person who was present during the process of the transaction of a fact or an event may testify to what he saw and witnessed on that occasion, and his testimony must be accepted as credible because of his opportunity for observing the facts.

In the case of Thayer versus Boyle, evidence of immorality in the conduct of a witness was excluded on the grounds that "evidence to impeach the witness must be given directly as touching his veracity concerning the fact at issue." There is, therefore, a distinction between the mode of attacking the general credit of a witness and his credit in the particular cause.

Even further, in the case of Evans versus Hettrich, it was held incompetent to prove for the purpose of attacking the credibility of a witness, that he is subject to fits of derangement, if he is sane at the time of giving his testimony.

In other words, the strength of the apostles' authority is enhanced by every appeal to the cold logic of the legal demands of modern court process. It has never been argued or successfully charged that the apostles were of less than average intelligence. Conceding them the minimum normal supply of mental competence which is the average of humanity, they have final authority in the matter of the Christian witness.

As to the faithfulness of their memory in retaining the facts once observed and by them known, it might be well to cite the case of Goodwin versus Goodwin. The decision in this case was so important in the face of our inquiry that we cite it in the exact words of the court:

> "No authority has been produced to justify, and we know of no practice to sanction, the introduction of testimony *not to impeach the veracity* . . . but the *memory* of the witness."

Therefore the entire argument of higher criticism, which is by them presumed to be one of their strongest points, namely, that "the lapse of time between the events of the life of Jesus and the original inscription of those events by the apostles was so great as to weaken their memory of those events," would be at once ruled out in any honest and honorable court. If men of questionable mental capacity are acceptable witnesses as touching a fact which they had opportunity for observing; and if the faithfulness of their memory is not questionable in the presentation of that fact, there is no manner or method by which the record of the New Testament can be upset in our day.

Incidentally, since we are honest and bold enough to submit the apostles to these demands of the law of evidence, why not challenge the modern critic to prove his qualifications under this three-fold demand?

What opportunity has the modern critic had for observing the facts?

None whatever!

Of what value would the accuracy of the powers of the modern critic be in discerning these facts?

None whatever!

Since the natural man understandeth not the things of the Spirit of God, and since only those possessed by the Holy Spirit can correctly interpret the statements of the Spirit, there is no unsaved man who is an acceptable witness concerning the facts and effects of Christianity!

As to the faithfulness of a modern critic in retaining the memory of the facts of the life, death, and resurrection of Jesus Christ, it is too silly to inquire. The law says that the faithfulness of the memory must be concerning events *once observed and by the witnesses known.* The only proper designation and distinctive phrase in the English language properly to denote the crassness of the higher critical contentions, is the good old, blunt, Anglo-Saxon word, "blatant." The farther we go into this inquiry, the more profoundly manifest is the credibility of the apostles and the lack of it in their enemies!

The third demand of the law is also satisfactorily met. This deals with the number of witnesses and the consistency of their testimony. The requisite number was established by Israel's law—"Out of the mouth of two or three witnesses shall every word be established." In the case that we present for the accuracy of the Christian revelation, we have *seven* competent, qualified witnesses. In addition to the four Gospel narrators, Paul the Apostle has given us a lengthy and weighty record of the events of those days. Accompanying him as writing apostles are Peter, James, and Jude. We could then produce, according to the law's demand, a satisfactory number of witnesses.

When we come to the question of the consistency of their testimony we are on firm ground indeed. We do not mean that there is an undeviating element of rehearsed unanimity in the record, for this would cast suspicion concerning the collusion of the witnesses upon their united story. When seven men tell the same tale in strict verbal agreement, the suspicion of the court is justifiably aroused. There are, however, in the records of these

seven qualified eye-witnesses, sufficient minor discrepancies to show that there has been no collusion in the production of their testimony.

Concerning the consistency of that testimony, however, it is enough to note that without such collusion the records of these seven men agree in more than two thousand separate details and particulars. According to the law of probability, the possibility of accidental coincidence of seven men agreeing without deviation on two thousand details in an unplanned presentation of fact, equals one to infinity. But if concert, agreement, and collusion among the witnesses are excluded, then no cause exists or remains for their consistency and unanimity, except the reality of the facts they relate. This every honest investigator must accept.

We come, then, to the fourth demand, the conformity of their testimony with experience. It is here that their strength and power are manifested as most positive and conclusive. It is rather childish to hear men who pride themselves upon their learning, objecting in these modern times to the record of certain miracles in the Scripture. Of course the only rebuttal that the modern critic can advance is the statement that these miracles "are contrary to natural law." Once again we cite a fact of legal procedure that upsets this position of the critic and makes his protest of no avail.

> "But the law cannot permit clear and unimpeachable evidence to be set aside on the basis that it does not coincide with the *lack of experience* of the objector."

As an illustration of the meaning of that clause we might advance the acceptable illustration that if seven men testified they had seen a lion in the back alleys of a city, their word would carry more weight in court than that of seven hundred men who testified that they *had not* seen one! All the writers of the New Testament record the fact that they had seen miracles performed by God Almighty when He walked the earth in the days of His flesh.

It is childish ignorance for the critic to reply, "I never saw a miracle." God is not walking the earth in the form of human flesh in these days, as He did in that time of history wherewith the apostles deal. We may argue legally and logically from the facts in the record that if Jesus Christ were here now, men *would* see miracles even as they observed them in the days of His visitation. Therefore we are restricted in our evidence to that which is germane to the times and events which are under inquiry.

We once heard of a man who said at a banquet in an eastern city that he did not believe in foreign missions. He stated that he had been in India seven months and never saw a missionary.

A quiet little man arose at the end of the table and said, "What were you doing in India?"

The speaker replied, "I was hunting tigers."

The questioner then said, "I was a missionary in India twenty years, and I never saw a tiger!" It seems apparent that men see what they are looking for, provided the thing is there to be seen.

However, to come back to the point at issue, the conformity of the testimony of the Gospel narrators with the experience of their day is the point in fact.

That conformity is most positive and conclusive.

In the miracles recorded by the apostles, first of all, the facts were plain.

They were also intelligible.

Further, they transpired in public view.

Finally, they were such as no person of ordinary intelligence would be likely to mistake.

Here, for instance, is the case of a lame man. The man was known to the entire population of the little town of which he was a citizen. The older ones had seen him grow from childhood with withered limbs and useless feet. In the sight of competent, sane, qualified witnesses who knew the background of this afflicted man, Jesus Christ healed the victim of this nameless disease and enabled him to walk and leap and run. Here, then, is the record of a miracle that transpired in public before competent witnesses who were intelligent. It dealt with a matter concerning which no sane person could possibly be mistaken.

The same thing is true of the healing of the blind, and also of the feeding of the thousands with the multiplied loaves and fishes. We are dealing now with facts known to all of the local community for years where these events transpired. If, then, the experience of that generation finds the record of the apostles to be in conformity with the positive and conclusive observations of men who were then alive to see these things done, there is no present way of upsetting the record of that generation. Any impeachment of the credibility of the evidence that touches the miracles of the New Testament text legally, must have sprung out of the generation that witnessed the event. In fact, though the critic has not awakened to the situation, he is too late by almost two thousand years to question the issue, unless he has produced new evidence, which is certainly wanting at this present hour. Before we leave this point, may we introduce a quotation from Greenleaf that is pertinent and germane:

> "A miracle is improbable when we perceive no sufficient cause in reference to His creatures why the Deity should vary His modes of operation; it ceases to be so when such cause is assigned."

For the purpose of establishing the supernatural nature and deity of His Son, Who is our Lord Jesus Christ, the heavenly Father varied His mode of operation. This premise causes a miracle to be probable, according to this master of law.

There remains, then, only the coincidence of these witnesses with contemporary and collateral facts and circumstances. It is sufficient under this clause to establish the fact that the general trend and movement of the narrative as written by the apostles, coincides with the contemporary history of the times and era in which they live. Let not the reader be deceived by the generalities and broad statements of modern criticism. It is an indisputable certainty that no single historical error has ever been found in the writings of the New Testament text. The life work of the great apologist, Sir William Ramsay, is in itself sufficient to erect a basis of credibility in point of contemporary history, that time will never be able to set aside. After forty years of excavation and research in Asia Minor, the eminent Dr. Ramsay became established in the eyes of the archaeological world as the supreme authority on the history of the apostolic era. In his latest book, "The Trustworthiness of the New Testament in the Light of Recent Discovery," Sir William Ramsay has established and demonstrated historical infallibility for the writers of the New Testament text.

When we come to collateral circumstances, however, we reenter a field of legal phraseology which may require some definition.

> "The test of whether a fact inquired of in cross-examination is collateral is this: Would the examining party be entitled to prove it as part of his case contending to establish his plea?"

We will take, as an instance, the account given in the Gospels of the conversion of Matthew Levi. It is recounted that after Matthew had forsaken his somewhat nefarious calling, and had become a disciple of the Lord Jesus, he gave a feast at his home and called together those who had been his fellow publicans. Thus he sought to bring them in touch with a higher and better way of living.

This, then, is collateral evidence of the conversion of Matthew. The proper inquiry now becomes one of motive, circumstance, and general experience. The question really is, "Would

a converted man naturally so do?" The whole weight and burden of Christian history bears upon this action of Matthew. Indeed, one of the characteristics of Christianity is the fact that a man who has found Christ as a Savior is never satisfied until he has introduced the Lord to his intimate circle of friends. It may safely be said that an alleged conversion that does not result in a desire to win others to the same happiness of life that Christianity imparts, is highly questionable, and we may doubt its reality.

In recounting the miracles of healing, the collateral facts would concern themselves with the knowledge of the populace concerning the past history of the person healed from the specific sickness, and their satisfaction with the reality of the cure alleged. As an instance, is it reasonable to suppose that the family and friends of a certain blind man could be sure that he was unable to see before the miracle of healing? Then, following his cure by Jesus Christ, the collateral evidence would be as to whether they noted a change in his physical condition, and could testify as to his ability to discern objects with the physical eye. In plain words, the collateral facts and circumstances that are correlated into the general account of the Gospel narrative are almost innumerable. There are something over five thousand collateral details that cluster about the entire New Testament record. It is a stupendous and crushing argument for the credibility of the text as we possess it today, *that no single collateral fact or circumstance has ever collapsed under the intense scrutiny of critical inspection.*

Well indeed did the Apostle Peter, himself an eyewitness of these events, express his own wonder over the miracle of Holy Scripture by crying out, "We have also a word of prophecy made more sure."

Almighty God never intended that the power and authority of His revelation should depend upon any set of rules or body of wisdom erected by fallible humanity. However, if God Almighty is and was the Author of Holy Writ, it is natural to presume that He Himself would be careful to maintain that revelation and writing in such a form as would harmonize with the demands of intelligence, when men search it from the standpoint of evidence. There is no book of ancient philosophy, no cosmogony or set of human documents from far antiquity, that can meet the rigid and stern demands erected by the procedure of our modern courts and the acknowledged laws of evidence. But again, the child of God, who has accepted the Scriptures in simple faith in the Heavenly Father, is justified in his position by an inquiry into the stability of the Christian evidence.

Let the reader decide for himself once and for all whether he will accept and act upon the accredited, authorized, established testimony of eyewitnesses and therein find everlasting life, or follow the will-of-the-wisp of human critical learning to perish in the swamps of despair and partake of death eternal.

To guide you in that decision, allow us to remind you again that every writer of the New Testament text has confirmed his testimony by a sacred and solemn affidavit.

Paul the Apostle, as he takes the witness stand, solemnly raises his hand to the Deity and says, "Before God I lie not."

In testifying to the Church of Galatia he uses the strongest terms possible in his day when he says, "I certify (guarantee or take affidavit) you, brethren, that the gospel which is preached of me is not after men. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

James identified and accredited himself by calling upon the person of the Godhead, and establishing himself as a servant of God and Jesus Christ. Peter, in both of his epistles, appeals to the Triune God as the authority for his boldness in setting forth the facts concerning the Lord Jesus.

So also Jude identifies himself as a member of the family of Christ, and calls upon God the Heavenly Father to witness to his veracity in his opening salutation.

These things told to you by competent witnesses and established by a very sacred oath, were written that you might believe, and have everlasting life in Jesus Christ's Name.

Conceding that you are competent, of average intelligence, qualified to reason to a sane conclusion, we are bold to suggest that if you will simply read the Gospel narrative, your own interest and desire will impel you to act thereon and receive the Lord Jesus Christ as your personal Savior from sin.

The Imperatives of Evangelism

By DR. CLARENCE S. RODDY
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Once again we find ourselves in this Holy Place, waiting expectantly for a Word from the Lord. Let us pray without ceasing during these precious moments that flesh may be lost sight of, and that we shall see no man, and hear no man, save Jesus only!

We have come from the four winds of the continent, worn in body, mind and spirit, to receive inspiration and power for another year's labors. I can conceive of nothing more valuable than a re-study of the basic springs of our calling, even the Imperatives of Evangelism.

I. THE IMPERATIVE OF AN INFINITE COMMAND.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." "Go ye into all the world, and preach the Gospel to every creature." "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and into the uttermost part of the earth."

In these matchless words the church hears the infinite command of her infinite Lord. This command grips our attention, challenges our wills, and conquers our souls. For breadth of vision, for depth of meaning, for height of daring, where can we find its equal? It is incomparable! It ever towers in its Himalayan majesty and grandeur before the consciousness of the church and above the highest calls of earth's mighties.

Such a mandate demands of those who hear, absolute obedience and surrender to the will of the commander. Such a mandate demands the conquest of the world in thinking, in feeling, and in willing. Such a mandate implies the right of life and death over the hearers. Such a mandate implies the moral right to rule the world. We find on closer study of this command that it not only implies the right to rule, but also it demands of the one voicing

it that he possesses the power to make it effective. For one to give such a command to that little group of "nobodies" of the world, destitute of political power, of social prestige, of economic worth, of academic scholarship, in that hour of the world's history, in that place, of all places, and not possess infinite authority (the right of the author) is to reduce that commission to below the level of the wildest, most absurd dream of the most diseased and deluded of minds. But the facts surrounding the utterance of the commission, and the subsequent history of the Christian Church forbid any such conclusion. All the facts exclaim, "This is the voice of God—Hear ye Him." Yes, this is our imperative objectively given through the voice of our Imperator, even Jesus Christ, our infinite Lord and God.

One day a chum of mine came to me in college, not a little disturbed and said, "Roddy, what shall we do? The pastor has rejected the Scripture Reading that I had selected for our Vesper Service." I replied, "What was it? Why did he reject it?" He answered, "It being a Missionary Meeting, I chose Christ's great commission from the 28th of Matthew, and he said it would not be wise to use it, for textual criticism was not certain that Jesus ever made such a statement. Honestly Roddy, if that is so, it looks as though the bottom of our missionary cause were gone, doesn't it?" I knew but little of textual criticism then, but I replied, "Read it anyway. It's our meeting. Furthermore I do not believe he is correct and even if he were, as far as our missionary commission is concerned, it is inherent in the Gospel which Jesus gave us. You just cannot get rid of it." That was some years ago and may I hasten to state that the great commission of our Lord is textually unassailable.

However, may I direct your thoughts to a brief consideration of our subjective mandate, inherent in the nature of the church. There must be perfect harmony between the objective command of Christ and the subjective command embodied within His church. THERE IS. His church is a living organism specifically designated His body by the Holy Spirit. What is the purpose of a body? Briefly—a body is that medium by which an organism adjusts and relates itself to its environment. My body adjusts me (my inner, real self) to the physical environment in which God has placed me, and also to other souls in bodies, in the same condition. Arguing from analogy, we ask, what is the inherent mission of the church. There can be but one answer, namely to relate men to Jesus Christ, which is Evangelism!

Is the mission of the church political action? No! Is it social

action? No! Is it economic action? No! Is it ethical action? No! While the message and work of the church cannot help but touch, influence and modify all of these areas of life, yet her specific, peculiar, primary, basic, cardinal, fundamental, inherent mission is the relating of sinful men to a saving Redeemer. Therefore, because of the objective command of our Infinite Lord, and the subjective command of the inherent nature of His church, we must be Evangelists.

II. THE IMPERATIVE OF THE INFINITE VALUE OF THE INDIVIDUAL SOUL.

"What is man, that thou art mindful of him?" is the question. Our view of the value of man will determine our evangelistic attitudes. There are, in the final analysis, but two logical views of the nature and value of man. Into these categories you can place all the ideas regarding man ever announced.

What is man? Is he but little lower than God, created in the Divine Image, immortal, of infinite value; or is he but little higher than the animal, created in the image of the earthly, mortal, of finite value? Materialism gives expression to the latter view and the Christian church, the former.

However, lest we becloud this great imperial truth, let us not lose the individual in the mass. It is the individual man that gives meaning to MAN. Let us see the value of a single man even as Christ saw him. Jesus, being born and reared in a world of brutal regimentation, symbolized by a government of iron force, a religion of crushing formalism, a society of slavery and caste, speaking as none other spake, living as none other lived, dying as none other died, rescued the individual from the oblivion of the ages—and placing him upon the throne of life, far above all governments and orders, proclaimed him as one made in the image of God, created to glorify God and enjoy Him forever.

One day as I was meditating upon this theme I seemed to fall into a deep slumber which was illumined by a remarkable vision. I beheld a skull-shaped hill upon which a mob feverishly milled about a cross, upon which hung a man. Suddenly it became frightfully dark, obliterating all but the cross, which seemed now to be within the focus of a Heavenly light. The mob was stricken dumb. Then in tones that struck fear into my soul, I heard the voice of the High Priest, crying, "The Son of Man—what's He worth?" Abruptly the cross disappeared, and in its place was a great luminous question mark. I saw and my soul in agony cried, "A man—what's he worth?" Then as I gazed steadfastly

upon the hill the question mark faded and the cross was there again as a great scale. Balances were hanging from the ends of the transverse beam. In one balance I saw a man—the Son of Man. Then a voice from Heaven was heard crying, "A man—what's he worth? Behold!" Then my wondering eyes saw that in the other balance there was one sent from Heaven—The Son of God! I awoke realizing as never before the Divine Imperative of the value of the individual soul.

III. THE IMPERATIVE OF INFINITE LOSS.

This brings us face to face with the tragic reality that all is not well with man; and that his needs are terrible in their significance. What are his needs? Though many, they resolve themselves into one all-embracing, all-inclusive need. For emphasis let us study this great need in its component parts. We find them in the areas of man's experience.

With NATURE. He is an highly specialized organism delicately adjusted to a complex environment. However something is wrong. Sickness, pain, suffering, prophetically speak of an end that contradicts his nature. The questions of death are poignant and acute! As one truly remarks, "There is one thing which is not remote, and that is death. You may ride or run away from it. You may try to forget it or hide it with flowers or theories. But death is there just the same indisputable fact in a universe of doubt, death with all its burden of haunting, tormenting, eternal, inevitable questions."

With Society. Man is sorely perturbed and puzzled by his social world. His sense of justice is outraged, and his faith in goodness shaken. Selfishness and hate have turned his world into an insane, unbalanced, disintegrating society. He finds it hard to reconcile the world as it is with his thought of a moral and omnipotent God. The problem of evil must be met.

With Himself. He thinks, feels, wills, He is an intricate bundle of forces and powers he cannot comprehend nor master. The world outside he discovers is but himself projected. He is the center of moral crisis! He knows, and trembles in the knowledge, that he is the moral arbiter and master of his immortal life. Lacking unity of soul and coherence of spiritual life he cries, "Who will deliver me from the body of this death?"

With God. Nothing so characterizes man and distinguishes him from all other life as his capacity for and his need of God. He believes that in God his problems meet their solution, his needs receive adequate provision. In a thousand voices he prays, "Oh

that I knew where I might find Him." This is the all-inclusive need. This is also the field of man's awful loss.

Without God! It is overwhelming! Bradford speaks impressively, "The simple fact is, that, if God does not exist, the universe is but a wilderness or barren horror. If He does exist, life should be but one long effort to know Him and be at one with Him. Separation from Him is the most terrible punishment the mind can conceive. As one of the very greatest of English prose writers expresses it: 'What Tophet is not Paradise, what brimstone is not amber, what gnashing is not a comfort, what gnawing of the worm is not a tickling, what torment is not a marriage-bed to this damnation, to be secluded eternally, eternally, eternally from the sight of God?' "

I had a marvelous father. He was my ideal and inspiration. He was my most intimate chum. Father was born with the soul of a musician but he was thwarted in the realization of his soul's desire by circumstances beyond his control. He chose me for the fulfillment of his longings. He provided me with a fine musical education, at great sacrifice to himself. But he did it joyfully for he was living in me. I was happy in my study and thoroughly entered into his yearnings for the day when I should be a concert organist. Then I was converted, and, following that great event, came my Call to the ministry. I was afraid to tell father. Finally after much stalling, I told him. Never can I forget the effects of my decision upon him. For months I could hardly look at him without acute pain. I had crushed his hopes—the thing he lived for. He would go to the piano or organ, play a few minor chords, and silently weep. Seeing him, I would rush to the barn, climb up into the hay mow and weep. The day came when he stood with me in the Grand Central Station ere I boarded the train for Boston. Can I ever forget those sacred moments! It was no longer a station but the very House of God. He put his hand in mine, and looking into my eyes with a great tenderness, he said, "It's all right Son. I'm proud of you and your Call. Though you will never know what it has cost me, I am with you. May God bless you! I hope you will never become a famous preacher, but I do hope you will learn to bring the comfort of Jesus to broken, sorrowing hearts." I could not speak. He kissed me; we parted.

The years passed rapidly by. He followed me with his prayers and loving interest. Never did I fail to get his weekly letter. For twelve years I saw him but occasionally, and then, for a period of three years, not at all.

Returning late one night from the church, I found on my desk,

a letter in his familiar hand. I tore it open and read the best of news. He was coming to spend his vacation with me. Hurrah! Like a deer I bounded upstairs, into the room where my wife was fast asleep. Without warning I pulled her out of bed and made her share the good news. Finally, after much excitement I got to sleep and dreamed of all I was going to do to show "the best father in the world" how much I loved him.

I was abruptly aroused from my dreams by the harsh ringing of the telephone. It was 4 A. M. As I hurried downstairs, I remembered a man dangerously ill in the hospital. I put the receiver to my ear. I listened. "What's that? What? Please repeat!" Father—has—gone—home! ! Dropping the receiver I staggered upstairs. Father has gone Home. You asked me what I lost? Not what—but WHOM?

Beloved, men without God have lost not what—but WHOM? THE FATHER! What an infinite loss? Jesus said, "What shall a man be profited if he shall gain the whole world and lose his life?" "This is life eternal that they might know Thee the only true God," and He went to His cross to prevent that loss and give that life. Let us in His Spirit, enter with Him into the Imperative of Infinite Loss.

IV. THE IMPERATIVE OF AN INFINITE SALVATION.

What has the church with which to meet the need of the soul? She has the gospel of Jesus Christ!

To experience God an adequate knowledge of Him, the removal of sin, and the impartation of a new nature are necessary.

Christ reveals God. While all nature is a revelation of the Creator, and reason and intuition reveal shafts of light, a more complete and definite revelation is imperative.

The Sacred Scriptures record for us that holy unfolding from its beginning to its consummation in the life, death, and resurrection of our Lord.

In Him we see and know God. He revealed God as a Father loving in His holiness and holy in his loving, of infinite wisdom and power. Every attribute of God is seen in Him in perfect symmetry and balance. So absolute was His disclosure, He could say, "He that hath seen me hath seen the Father."

Christ removes sin. The deepest and most sustained cry of the human race is, "What must I do to be saved?"—"Believe on the Lord Jesus Christ." "Behold the Lamb of God that taketh away the sins of the world." "In whom we have redemption

through His blood, the forgiveness of sin, according to the riches of His grace."

This is "gospel"—good news—God's good news! The unspeakable gift!

The cross is central. Let us not fail, however, to emphasize its central truth. Paul states it, "Christ died for our sins." Christ died is historic fact. Christ died for our sins is the Christian interpretation of that fact. That is the Biblical theory of the Atonement. Christ died—for, on behalf of, in the stead of, the sinner. If it does not mean that, then language has no sure meaning.

Again, let us never forget that this, and this alone, is the gospel. Do we really believe that salvation is only in the death of Christ? Do we see that God brought to its consummation with absolute finality His reconciling of the world unto Himself in the death of His Son. Is this intolerance? Yes, the intolerance of truth. Yes, the intolerance of Christ, who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." We must not doubt here! We must not equivocate! We must not compromise! With vision clear, and motives pure, and purpose firm, let us proclaim to men this infinite salvation in the atoning death of our Lord Jesus Christ. Let us listen to Principal John Cairns, "The best work is to preach Christ crucified, whether amidst calm or the sounds of controversy, assured that this alone makes way, healing the wounded conscience and cleansing the saint from all remaining sin; and the victory is to that Church, which shall most earnestly, unswervingly, devoutly renew that ancient confession! 'The Lord hath laid on Him the iniquity of us all.' "

"There was a knight of Bethlehem,
His wealth was tears and sorrows;
His men-at-arms were little lambs;
His trumpeters were sparrows.
His castle was a wooden cross
On which He hung on high;
His helmet was a crown of thorns
Whose crest did touch the sky."

Christ imparts a new nature. In His classic interview with Nicodemus, Christ taught with finality the need of a new nature. "Except a man be born of water and the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is Spirit."

Not only did He come to make real the need, but to fulfill.

He is the Supreme Cause of spiritual life. He has life in Himself and He came that man might have that life in himself.

This life He imparts and perfects through the regenerating and sanctifying power of His Holy Spirit. Does the church witness to the reality of this life? Ah!—Now we have touched the sore spot. What is more obvious than the anemic spiritual condition of the average church member. Few Baptisms and back door revivals are distressing, but the utter indifference to Jesus Christ and the consequent poverty of soul evidenced by the mass of the church is not only distressing but heart rending. To think of it brings a pang! Not because of the church's existence—that is secure in God. Not because of the stigma the church must bear—she can bear anything for His sake. But because of the tragedy of those souls, weak, lame, defeated, dying to God!

This appalling condition reveals a defective experience of Christ. The primary cause of this I am convinced can be directly attributed to our neglect of the ministry of the Holy Spirit. Josiah Royce once said that the most neglected doctrine of the church was the one most needed, even the doctrine of the Holy Spirit.

Can we blame our people? Can we expect vital Christians when they know not the Christian's Vitalizer. When the church shrinks the contents of Christ's demands for righteousness to mere nominalism, and dismisses the call of separation as puerile, what can the pew do but die. Our people hear much about moral mastery, will-power, self-control, self-realization, but little or nothing of the almighty, controlling, sanctifying, creative activity of the Holy Spirit.

Do we not realize that the salvation of Christ can only be made effective in the soul by His Holy Spirit; that God dwells in the heart through the Spirit. The Spirit is life!

Oh! How men need God in their souls. In their souls where they live and move and have their being. The soul: where a man sheds his tears, endures his failures, meets his fears, buries his dead, fights his sin, shrinks from dying, feels his frailty, cries for God.

Do you see the soul—the individual soul? Do you realize its need? Do you know the Saviour? Then bring them together—that's our task. Ought it to be difficult or burdensome? Are we making it so with our multiplied programs and our increase in machinery? After all the essence of our mission is very simple. It is the fine art of loving. We operate in the field of lovers. With what ease and beauty lovers get together. Ought the lovers of God find it more difficult to reach the souls they love? The

Samaritan Well-side is still the shrine of Soul-winners! How often do you frequent its sacred courts?

In the light of the Imperative of an Infinite Salvation, let us give ourselves, as never before, to the Sacred Ministry of Evangelism.

The Preacher and Theology

By DR. CLARENCE S. RODDY

We find in the church today a growing interest in theology, and with that interest an increasing demand that theology occupy a larger place in the content of the preacher's message. This new interest is not confined alone to those who have always insisted upon the value of rightly dividing the Word of Truth, but also among the Liberals, who have disparaged creeds and theology for over a generation. The realization that the whole fabric of a moral civilization hangs upon something more than the pronouncements of ethical codes is being forced upon the consciousness of the church by the tragic failure of a message devoid of theology, to construct either a spiritual church or a moral society. Chaos faces the world; disintegration confronts the church. The bankruptcy of man is driving the church away from Athens to Jerusalem, from rationalism to revelation. "What saith the Lord?" This is the growing cry of the hour! With that cry I am in hearty accord.

Ere we proceed further let us examine a few terms relative to our general theme. In the field under survey we use such words as theology, doctrine, creed, dogma and belief.

Theology comes from the two Greek words—Theos and logos, meaning the word of God. This has come to mean in modern terminology the science about God.

Doctrine comes from the Latin—doctrina, meaning teaching. Today it means an established teaching.

Dogma comes from the Greek—dokeo, meaning to think. Today one hardly associates it with thinking for its common meaning is a doctrine accepted upon external authority. However we must not permit the original idea of thinking to perish from our minds for it is not true that we cease to think when we accept dogma.

Creed comes from credo, meaning "I believe," which seems to come from the old Saxon—by-lifian, meaning "the thing we live by."

This little study in originals is illuminating, revealing that theology, the word about God, is the teaching by which we live. Let us now proceed to our major study.

I. THE NECESSITY OF THEOLOGY.

As we survey the field we are confronted immediately with the fact that theology is an absolute necessity. The structure of the human mind demands it. The mind, by which we apprehend truth, demands thought, and by thought I mean systematic thought. The mind abhors confusion and contradiction. It is ever working toward the systematizing of ideas and the unifying of knowledge. It is sheer nonsense to talk of knowledge of God apart from thought.

God made man a rational creature; therefore he must think. The attempt to divorce man's religious life from his reasoning nature is an absurdity. This is proved by those who decry creeds. In their denial they are compelled by logical necessity to announce a creed. "I do not believe in Creeds" is but an affirmation of belief (which is a creed) in a negative form. It can be stated, "I believe that Creeds are not worth holding." Creeds and theology will cease to be only when man ceases to be man.

Is it not strange that men will recognize the place of the physical and psychical sciences in life, and then attempt to rule out the one science necessary to unify and give meaning to all knowledge, even the science of God. Let us not fall into the same error unconsciously by slighting theology in our preaching. Let us never forget that among the sciences theology is Queen.

Theology is an absolute necessity in the development of character. Character is determined by ethical and spiritual ideas, and these cannot exist apart from thoughts about God.

"As a man thinketh in his heart so is he," is adamantine certainty.

> "Sow a thought and we reap an act.
> Sow an act and we reap a habit.
> Sow a habit and we reap a character.
> Sow a character and we reap a destiny."

The logic is faultless. Thought is the prime factor; the inaugurator of life's destiny.

To live morally one must have some knowledge of right and wrong. To exercise faith in God one must have some knowledge of Him. To accept Jesus Christ as Saviour and Lord one must know something about Him. Those who say that it makes no difference what you believe give expression to the poverty of their own thinking, and are guilty of contradicting their own nature. They comprise one of society's most dangerous elements, being

blind leaders of the blind. I have come to believe that with many it is but a subterfuge to cover their opposition to Christian truth and their unwillingness to submit to the will of Jesus Christ, for in no other part of life are they so irrational.

II. THE HEART OF THEOLOGY.

While there are many theologies, for men do think about God, we are concerned only with the Christian Theology. This we find in the Sacred Writings, the written word about God, and supremely in the One who was the Word; which was with God and is God, even Jesus Christ Our Lord.

However there is such a vast range of truth in the Christian Revelation that we must find our central and unifying idea. There is but one—the doctrine of God. The idea of God is the all embracing one. All truth finds its meaning and unity therein. Our idea of God conditions and determines all of life. From modes of worship to the ethics of murder; from the value of sacrifice to the morality of a church bazaar; in all these our attitudes will be conditioned by our idea of God.

Such being the case how important the fact that we should study and meditate, think and reason under the Divine Spirit, within the Divine Revelation, that we may give the truth about God clearly and simply. Orderly thinking gives strength and clarity to life. Confused thinking results in ambiguous expression which produces confusion and the logical result is weakness.

Some may not welcome a call to mental toil in the mastering of theology. I find, however, warrant for it in the fact that the Scriptures demand and lend themselves to scientific study. This fact is to me a powerful argument for their Inspiration. Of all the books claiming to be revelations from God, they, and they alone reveal an orderly and scientific system of truth. What is that if not evidence of the fact that they are the image of the invisible mind of God. Therefore, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

As the idea of God is theology's dominant note, the point of its clearest revelation becomes the central place of our preaching. That point we find in the person and work of our Lord Jesus Christ. Again we are faced with such a wealth of truth that we must seek the core, the nub of it all. Where does Christ give to us His supreme revelation of God? The answer is always the Cross. There the Beloved wrought out our redemption, in His precious blood, and in so doing gave to us the clearest revelation, in His

precious blood, and in so doing gave to us the clearest revelation of the mind and heart and will of God, possible for us to possess. Our theology therefore must be Cross-centered. Our preaching must be Cross-centered. Our living must be Cross-centered. Yes, let us preach all phases of Christian truth; but let us never forget to make the Cross our center and circumference, our Alpha and Omega. Such preaching will always possess sanity and balance and must result in permanent fruitage. God forbid that I should glory save in the Cross of our Lord Jesus Christ!

III THE PREACHING OF THE THEOLOGY.

Having seen the necessity for theology, and having found the heart of our Christian Theology the question arises—how shall we preach it?

As to method I would say that we can follow the example of Dr. Dale, of England and deliberately preach doctrinal sermons. A series of doctrinal sermons on the great truths of the church, such as Sin, Repentance, Faith, God, Jesus Christ, the Holy Spirit, Man, Atonement, Regeneration, Sanctification, the Second Coming, Heaven and Hell, cannot fail to bless both the preacher and the people. Such an orderly presentation is of much greater value than the hit or miss system, or rather lack of system, of just indirectly mentioning a subject in any kind of a sermon. Such a preaching of theology is in harmony with the principles of teaching, conforming to the laws under which the mind operates. Also our people ought to know the Biblical meaning of those great terms.

Today we find an altogether too loose a use of those great words. This is due to sloppy thinking and a careless regard for the logical rules of definition. The result has been vagueness in thought with resultant confusion in living. Positive living can only arise from positive preaching, which can only come from clear apprehension of truth, which in turn is the result only of clear thinking. Therefore let us "gird up the loins of our minds," as Peter puts it; meditate within the eternal truth and preach doctrinal sermons. After all for what else are we behind the sacred desk? Are we not prophets—those who speak the Word of God! The history of the Christian church from Paul to Augustine, to Luther, to Calvin, to Wesley, to Edwards, to Finney, to Spurgeon, to Moody—is it not but the record of doctrinal preaching? Who follows in their train?

Some may do what Phillips Brooks was a master of—preach theology without labeling it for your people. Fill your sermons

with theology and more thology was his advice to young preachers. Personally I cannot see how if you preach at all you can avoid preaching theology. The question really becomes, is it good or bad theology; and is it poorly or clearly presented?

There is another method which I am constrained to believe is the ideal. Expository preaching! What a pity we have neglected it in our American pulpit! What a price we have paid! God bring us back! Try to expound the Word of God and not preach theology! Let us have a generation of thoughtful expository preaching and we will change the whole character of the church. Expositize or Expire!

Now in closing let us consider the manner of preaching theology.

We must preach with Vision. "Where there is no vision the people perish." Vision—not foresight—not hindsight—not insight. Vision—seeing the Invisible! "Open the young man's eyes that he may see—for the things of the Spirit of God are spiritually discerned."

We must preach with Conviction. Conviction is power. Conviction is life. We have too many opinions and too few convictions. Opinions are valuable but they never started, sustained, or consummated a moral conflict. They are of the head alone; academic, therefore sterile. Even right opinions fall short of life. Nothing is so dead as a dead orthodoxy. Opinions may be stillborn convictions. They may be emerging convictions. Let us pray for the latter. Conviction is the reaction of the whole personality to an ideal. Conceived in the mind, generated in the heart, it issues forth into life in the dynamics of the will. Convictions are tyrannical, imperious, imperative! Not I MAY,—but I MUST is the logic of conviction. You may hold opinions, convictions? Never! They hold you!

Will we sit with Erasmus discussing academic, rationalistic theories of theology or will we with Divine vision rise with Martin Luther and nail the Convictions of Life to the door of the world's need? Will we temporize with Gamaliel or will we cry with Paul, "Woe is me," and blaze a trail of burning love from the heart of Truth to the heart of man?

We must preach with Passion. Without Holy feeling the preaching of theology is a perilous and dangerous undertaking. Preaching apart from passion is less than worthless. Anyone who can think upon the great themes concerning God and the redemptive work of Jesus Christ, and not be stirred in the deeps of his emotional nature, has no place in the Christian pulpit. No, I am

not pleading for clamor or ranting—both grieve the Holy Spirit and both are an impertinence to sincere emotion. Holy emotions under the control of the Holy Spirit may be revealed by the quiet speech of S. D. Gordon, or by the torrential eloquence of Haldeman; by the calm Jowett, or the fiery Sunday. Regardless of how the personality characterizes the feelings if they are true, sincere passions like unto His, they will be felt and the truth being preached will not be bare intellectual bones but the warm pulsating blood of life-giving truth.

It is said that Gandhi in the crisis of his soul, facing Christianity seriously, weint into a Wesleyan chapel in South Africa seeking help in the making of his decision. The preacher was so cold and dull he lost interest in the sermon and also his interest in Christianity. Shades of John Wesley! A Wesleyan preacher presenting the claims of Christ without interest or passion, and one of the world's most influential men seeking help in the crisis of his soul! What might have been the result if Wesley or Whitefield had been in the pulpit? Are we likewise guilty of passionless preaching? Do souls facing life's eternal decisions sit in our presence and lose their interest in Christian truth because we are stupid and dull? God forbid!

Let us awaken to the awful solemnity of our calling, and with our eyes fixed upon:

> "O sacred Head, now wounded,
> With grief and shame weigh'd down;
> Now scornfully surrounded,
> With thorns, Thine only crown;"

preach as dying men to dying men the—Theos—logos—the Word of God.

The Holy Spirit and the Christian

By DR. W. H. ROGERS
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Text: John 16:12-15. "I have yet many things to say unto you, but ye cannot bear them now.

"But when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

"He shall glorify me; for he shall receive of mine, and shall shew it unto you.

"All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

There are two very valuable keys which unlock the treasures of sacred Scripture and unfold the marvelous wisdom of God in all His manifold relationships and sovereign revelations.

One of these is a Biblical knowledge of dispensational truth, by which we are able to rightly divide God's Word and prove ourselves workmen unashamed, and to receive a clear insight into the plans, purposes and programs of God for Jew, Gentile and the Church of Christ.

The other is a Scriptural knowledge of the Holy Spirit, His doctrine, person, purposes and work through the different dispensations, by which we are able to have an intelligent understanding of God's relationship to the Christian, and the Christian's relationship to Christ and to all believers within the body of Christ.

There is a sense in which the Christian is more intimately associated with the Holy Spirit than he is with the other two persons of the sacred Godhead. For, speaking officially, God the Father sitteth upon the throne of the universe, overruling everything according to His sovereign will. God the Son sitteth at the right hand of the Father's majesty as High Priest and Intercessor of His blood-bought, blood-washed people. But God the Holy Spirit dwells in the believer, and His official work covers the Christian's experience from first to last.

He is the Spirit of Life for regeneration.
He is the Spirit of Sonship for adoption.

He is the Spirit of Power for sanctification, holiness and service.

He is the Spirit of Glory for present transformation and future translation.

The believer is born again of the Spirit; he lives in the Spirit; he walks in the Spirit; he prays in the Spirit. He is filled by the Spirit for life. He is anointed by the Spirit for service. And he is indwelt permanently by the Spirit, and neither one can be separated from the other.

I know of few studies that are more profitable for the believer than the study of the Holy Scriptures pertaining to the Spirit of God. A Scriptural knowledge of Him, His person, His presence, His purposes and program is absolutely essential for the following reasons:

First, we are living in the dispensation of the Holy Ghost, and it is only through His ministry of instruction and illumination that we can know anything about God or the attributes and nature of His Being. Christ came into the world as God incarnate to reveal God as Father; but the natural limitations of man made it impossible for man to receive the full revelation of God in Christ, until the Spirit came as an abiding Guest and as the Executor of the Godhead and the Administrator of the Church. Christ our Savior said in the day of the flesh to His disciples: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you . . . When he, the spirit of truth, is come he will guide you into all truth . . . And he will shew you things to come." Again He said, referring to the day when the Spirit should come at Pentecost: "At that day ye shall know that I am in my Father, and ye in me, and I in you."

The Christian's knowledge of the Triune Being—the Godhead—is wholly dependent upon the ministry of the Holy Spirit, whose official work is to take of the things of Christ and to make them known to us and to reveal the Father in all His manifold relationships. He is not here to present a Gospel, only as He presents the person of our Lord and Savior Jesus Christ, who is the life and vitality of the Gospel. He is not here to present a Church, however Scriptural its order or spiritual its program. He is not here to present a creed, however orthodox its doctrine or inclusive its reach. He is not here to present a religion, however Biblical its ordinances or Christian its content. He is here to present to us the Lord and Savior Jesus Christ as Prophet, Priest and King. Thus He fulfills the prediction of our Savior contained in the text:

"When he is come, he shall take of the things of mine and make them known unto you. He shall glorify me and shall shew you things to come."

In the second place, the study of the Holy Spirit is of the utmost importance because He is the unique and ultimate fact of revelation and the Author of God's eternal Word. We are utterly dependent upon Him for our knowledge of the Scriptures and for His interpretation and illumination. We are told in the Scriptures that He is the Spirit of truth and of prophecy; that He is the breath of God that fell upon the parchments written by the apostles and prophets of old; that He is the Spirit and life of the written Word, which contains the revealed will of God.

"Holy men of God spake as they were moved by the Holy Ghost."

For the natural eye cannot see, the natural ear cannot hear, the natural heart cannot receive the things that God hath prepared for them that love Him. But they are revealed to us by His Spirit—the Spirit that "searcheth all things, yea, the deep things of God. For what man knoweth the things of God but the Spirit of God" who is in the believer of our Lord and Savior Jesus Christ. It is the Spirit of God who anoints the believer to understand the Scriptures which have been written for his instruction, for his correction and for his equipment for Christian service; and to save him from Satanic perversions of the truth.

We are utterly dependent upon Him for growth in grace and in the knowledge of our Lord. The two-fold growth is essential, for if we grow in grace and not in knowledge, we are liable to become fanatics; if we grow in knowledge and not in grace, we are liable to become Pharisees. But if, in the empowerment and wisdom of the Holy Ghost, we grow in both grace and knowledge, we shall live a healthy life, and our service will be fruitful.

In the third place, a study of the Holy Spirit is of utmost importance because He is the unique Agent of redemption and regeneration. Whatever life we derive from God must come to us through Him; and it will come through Him alone. He it is who uses the Word to convict of sin, and of righteousness, and of judgment. He it is who uses the Word to effect a reconciliation between sinful man and a just and holy God. He it is who uses the Word to bring about a saving relationship between God and man; so that man shall be born to eternal life and made a partaker of the Divine nature.

"Except a man be born of water and of the Spirit, he can not see the kingdom of God," said Christ. (John 3:5.)

The word "water" is used as the symbol of God's Word. It is used at least fifty-seven times in that symbolic fashion. It has no reference to the water of baptism. The water is the instrument that the Spirit employs for the birth that comes from above. The Psalmist speaks of a young man cleansing his way by taking heed according to the Word of God. Titus speaks of the washing of regeneration by the Word. Paul speaks of the cleansing and sanctification of the Church by the washing of water, which is the Word. Peter speaks of our being born again, not of corruptible seed, but of incorruptible, by the Word of God which is forever settled in the heavens.

There is no life of God apart from the Holy Spirit. No one can come to Christ of himself. No one can bring another to Christ of himself. Men are dead in trespasses and sins; it is therefore essential that God's Spirit shall quicken them; shall empower them; shall bring them out of spiritual death into spiritual life by that experience which we term regeneration, or the new birth.

No preacher, however eloquent: no teacher, however correct, can convict of sin, of righteousness or of judgment. No song, speech or sermon of themselves can ever bring a soul to Jesus Christ. They must be used by the Holy Spirit Himself; otherwise their effort is in ain. It is His work to convict of sin and of righteousness and of judgment. The logic of a man's speech can never accomplish that, because the sin of which we are to be convicted is the sin of unbelief. "Of sin," said Christ, "because they believe not on me; of righteousness, because I go to my Father and ye see me no more; of judgment because the prince of this world is judged," and he was judged by Christ when He made atonement for sin. So it requires more than words of learning; more than the logic of the human brain, to convict of sin. It requires nothing less and nothing more than the Holy Spirit, who uses the Word that conviction might be wrought in the soul. He uses, therefore, those instrumentalities and agents which are faithful to His Divine Word.

I am convinced that one of the greatest dangers that confronts the Christian Church today arises from those who are not careful to discern and discover the place of the Holy Spirit in the Church of Christ, and who place too much dependence upon the machinery and organization of the Church. I have no criticism against it; God at times deigns to use that which is the work of man's hands; but our dependence must not be in it. Machinery and organization must be used by the Holy Spirit or they are fruitless and their service is in vain.

In the next place, the study of the Holy Spirit is absolutely essential because the Holy Spirit is the source and supply of Divine wisdom and power, and all fruitfulness in life and service is dependent upon Him.

On the morning of His ascension, our Lord said to His disciples, "Tarry ye in the City of Jerusalem, until ye be endued with power from on high." Before them lay the tremendous task of making Him known to the uttermost parts of the earth, and He knew they would have to do that in the face of the fiercest persecution, so He said, "Tarry ye, until ye be endued with power from on high." He made it very clear what the nature of that power was by saying, "And ye shall receive power after that the Holy Ghost is come upon you."

My Christian friends, God recognizes but one worker in the Christian Church, and it is not you or me, but the Holy Ghost, who is willing to work through us when we yield to the will of God. The service that we render God is only fruitful and valuable as it is done in the power of the Holy Ghost. "One planteth, another watereth, but it is God who giveth the increase." It is not the work that we do for God, so much as it is a work which God does through us. That which we do through the energies of the flesh is "wood, hay and stubble." That which we do in the energy of the Holy Spirit is "gold, silver and precious stones."

When Christ is enthroned in the heart, life is overflowing with power, and our service is both fruitful and successful in the cause of our Savior, who gave Himself for the Church.

In the next place, the knowledge of the Holy Spirit, His purpose and work, is of the utmost importance in order that we may be able intelligently to avoid the serious sins of resisting Him, grieving Him or quenching Him. He is a person, and it is within the possibility of sinful man to be guilty of all three sins: of resisting the Holy Ghost; of grieving the Holy Ghost; and of quenching the Holy Ghost.

The peril of resisting Him is the peculiar peril of the unsaved. You remember when Stephen spoke to the unbelieving Jews of his day, he said, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

It is within the possibility of an unsaved man to insult the Spirit of God; to resist the Spirit of God; to blaspheme the Spirit of God; and to say "no" continually, until he says it for the last time, and commits the unpardonable sin, for which there is no forgiveness.

The peril of grieving the Holy Spirit is the peculiar peril of the carnal Christian, who walks not after the Spirit, but after the flesh. "Grieve not the Spirit," says the Apostle Paul, "whereby ye are sealed unto the day of redemption." If you will read these words in their contextual relations you will discover the sins by which we may grieve the Holy Ghost. They are the sins of criticism, gossip, envy, jealousy, pride, malice, grudge-bearing, bitterness, anger, wrath and back-biting. These are the sins in the heart of the carnal Christian which grieve the Spirit of God.

But let me remind you that you can only grieve a friend. There are some things that you might do and other people would not care. But if your mother knew, she would, because your mother loves you and cares. You might go out and commit a thousand sins, and your acquaintances would not be much interested; but when the Holy Spirit recognizes them He is grieved even to pain.

The Holy Ghost is the most sensitive person in the Church of Jesus Christ today, and I wish we were as sensitive to sin as He is; then He would not be grieved as much as He is.

On the other hand, we can quench Him; and to quench Him is the peculiar peril of the one upon whom some gift or gifts have been bestowed for service.

"Quench not the Spirit," says the Apostle Paul. If you will read the words in their Scriptural setting you will discover that they have to do with light and with power. We quench the Holy Spirit when we refuse to live up to the light which He has imparted. We quench His power when we refuse to serve Him in the use of the gift or gifts which he has bestowed.

His message to the lost is "Resist not the Spirit of God."

His message to the carnal Christian, who walks after the flesh and not after the Spirit, is "Grieve not the Spirit of God."

His message to those upon whom gifts have been bestowed for service is "Quench not the Spirit of God."

In the next place, a knowledge of the Divine Spirit, His person, His doctrines and His work, is of the utmost importance because His presence is vital, central and essential to the Christian Church, and you and I do not know how long it will be before He will bring the Church to its conclusion. At the present time He is calling out a people for our Lord and Savior Jesus Christ. When the last one of the elect has been called out He will bring the body to the judgment seat, and God shall bring to light the hidden things of darkness. But He is not only calling out people for the name of Christ; He is also the hindering and the restraining

One who is keeping back the tides and overflow of sin and iniquity; and hindering the manifestation of the wicked one, the anti-christ. But when the Holy Spirit has been taken away, then shall the wicked one be revealed.

In my judgment, this is one of the most solemn aspects of the subject, which should make us think soberly and very humbly in the sight of God. The night is upon us, indicating that the day of our Lord is at hand, and you and I will not have much longer to work in this world. It is high time, therefore, that we should be aroused out of our sleep. "For now is our salvation nearer than when we first believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the whole armor of light."

It is the Spirit of God who regenerates and imparts life to the believer, so that he becomes a new creature, a member of the body of Christ, a partaker of the Divine nature. He is here to do that work for you, my friend, if you are not saved.

He is willing, in the exercise of the gift of faith that God offers you, to work effectively in you the work of repentance and faith toward God, that you may have His regenerating experience and receive the impartation of the God-life. He is the One who seals the believer's relationship to God in Christ. He Himself is that seal, so that the image which was lost in the fall of man is restored in the Divine presence and power of the Holy Spirit.

That seal signifies:

First, the authority of the Godhead behind the believer's redemption and regeneration. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Second, a finished transaction. That is to say, when the Holy Spirit wrought in us to the extent that He brought us to God in Christ, the transaction of our relationship was a complete thing; so that we are no more and no less a child of God today than we were at that hour when we first knew Him as our Father and His Son as our personal Savior. Christ on His cross cried out with a loud voice, "It is finished," and the Spirit declares that the transaction of our relationship to God is a complete and finished one, which we know by the seal of the Holy Ghost.

In the next place the seal signifies absolute ownership. We are not our own; we have been bought with a price; we belong

to Him. Therefore it is not "our right" but His right; not "our will" but His will; not "our rule" but His rule for us.

It also signifies unquestioned security. We have life and the life is eternal, and we have it forever and forever.

The Holy Spirit baptizes the believer into the body of Christ. This is a blessing which no one has to seek, but which is given to the believer by the Spirit at the time when he is joined to or merged into the body of Christ. This baptism came to the Jews on the day of Pentecost, and to the Gentiles in the house of Cornelius, when Peter used the keys of the Kingdom of Heaven and opened the doors of Gospel opportunity.

All who have received Christ as Savior have been merged or baptized into the body of Christ. One baptism, with which we have nothing to do, but many fillings for life and many anointings for service.

In the next place, He fills and overflows the believer so that he becomes the channel of spiritual blessing to the world in which he lives.

He also manifests Himself in power to the believer and through the believer, and His supreme achievement in the believer is fruit, which is love, joy, peace, longsuffering, gentleness, goodness, meekness, faith and self-control.

Again, He indwells the believer, and His indwelling is a permanent experience. Furthermore, He distributes His gifts to the believer severally according to His sovereign will, and His gifts are to be exercised in faith and in the way of love, which is the most excellent way that is known to man. The way is not a gift; it is a fruit. Therefore Paul said, "Covet earnestly the best gifts; and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." The use of our gifts has to be made as we walk the way of Christian love.

I come to my closing word: You can make up your minds, my friends, that the Holy Spirit never puts a question mark behind the Word of God. Only people who are separated from God do that. He never divides the Church, for He is not the Author of confusion; only carnal Christians do that. He never inspires a low conception of Christ. He never denies the faith once for all delivered to the saints. He never disrobes the Deity of Christ, nor robs Him of His glory. He never belittles His person; only people who are not filled with the Holy Spirit do that.

A few days ago I was reading a charming little book from the pen of Dr. J. H. Jowett, bearing the title "A Passion for Souls."

In that book is a chapter entitled "The Disciple's Companion." He concludes that article with words, which form a fitting conclusion to my morning message:

"A little while ago I had a day-dream, one of those subjective visions which sometimes visit the mind in seasons of wakeful meditation and serious thought. I was in my study in the early morning, before the day's work was begun, and I was somewhat sadly contemplating the comparative weakness of my ministry and the many short-comings in my personal life. And while I pondered, with closed eyes, I became aware of a Presence before whom my spirit bowed in trembling awe. He lifted my garments, and I saw that they were badly stained. He went away, and came again, and again he lifted my robes, and began to remove the stains, and I saw that He was using the ministry of blood. And then He touched my lips, and they became pure as the lips of a little child. And then He anointed mine eyes with eye-salve, and I knew He was giving sight to the blind. Then He breathed upon my brow, and my depression passed away like a morning cloud. And I wondered what next my august Companion would do, and with the eyes and ears of my spirit I watched and listened. Then He took my pen, and putting it into my hand He said, 'Write, for I will take of the things of Christ and show them unto thee.' And I turned to my desk and I wrote in the communion of the Holy Ghost."

May we go forth from this sanctuary this morning to live and love and live in the communion of the Holy Spirit, for then life will be filled with peace and with plenty.

In the Last Days

By DR. W. H. ROGERS

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:1-3.

These words were addressed by our Lord to wise and learned men who were the religious leaders of their day. His audience was composed of two groups, the Pharisees and the Sadducees. The former were Fundamentalists in theology, and rigid traditionalists in teaching. The latter were Modernists and self-styled scientists who denied everything of a supernatural character.

The Pharisees were moral, religious, zealous, self-denying, and self-righteous, destitute of the sense of sin and need. They were hearers and not doers of the Word, and paralyzed their souls by formalities and customs.

The Sadducees were religious rationalists who repudiated miracles, and the existence of angels and spirits, and rejected the resurrection of the Body. Though they were strongly entrenched in the Sanhedrin and priesthood they never identified themselves with the great doctrinal affirmations of the Scripture.

Upon the occasion of our text, these two representative groups came to our Lord tempting Him and desiring Him to show them a sign from heaven and thus give proof of His claims. His reply was given in the form of a rebuke. He admitted they were wise enough to tell, by the signs in the sky, what kind of weather they would have the following day but His accusation was, they could not properly discern and interpret the signs of the times in which they lived and for this stupidity the Son of God said they were without excuse. They were hypocritical in their motive by seeking a sign and inexcusable in their religious attitudes and inabilities, therefore no sign, said Christ, should be given them.

GOD REVEALS SECRETS

Such a charge from the Head of the Church convinces me

that the children of the Church are still more remiss if they give no time and thought to the great movements of our days which clearly mark the end of our age. Such a charge can be justly laid at the door of a great many preachers and teachers in Christendom, who are largely responsible for the alarming ignorance of Biblical prophecy. The Scriptures emphatically declare there is a God in heaven "that revealeth secrets," a God "who knoweth the end from the beginning" and has made known His plans and purposes for every age of man. He does not leave us to grope our way in the dark without chart or compass, but gives us the plain facts in sign and condition, promise and prophecy. If a people remain in ignorance of them, it is not God's fault. It is entirely due to their own refusal to search the Scriptures and discern the times.

WHEN SHALL THESE THINGS BE?

Just before our Savior's crucifixion a few of His disciples had a quiet heart-to-heart talk with Him on the Mount of Olives. In the course of the conversation they asked Him three important questions. "Tell us when these things shall be?" that is, the things He had been talking about, namely, the overthrow of Jerusalem and the destruction of the Temple. His answer to that question is given in Luke 21:20-24.

The second question was "What shall be the sign of thy coming?" and the third, "What shall be the sign of the end of the age?" Not the end of the world. That is not associated with His personal coming. The world will last for ages yet, though it is to be changed, renovated and perfected and made to function properly. In His reply (Matt. 24:4-14) Christ uttered a very solemn warning. He said "Take heed that no man deceive you, for many shall come in my name saying, I am Christ, and shall deceive many." Beware that no man lead you astray. We need to lay His words to heart. People are studying prophecy more earnestly than ever before. Books and pamphlets are being written on the subject and multitudes are craving to know more of prophetic declarations. Many religious leaders are setting forth a lot of fantastic theories. Some are setting dates. Others are saying He has already been and is still here. Others say He is not coming at all. Therefore we need to heed earnestly the warning of our Lord. The writer has no theories to propound or defend, but only an honest desire to expound the Scripture and let the Holy Ghost speak to the heart and conscience of the reader through the Word of God. "To the law and to the testimony: if they speak not ac-

cording to this word, it is because there is no light in them." Isa. 8:20.

After the solemn warning our Lord named the signs and conditions which would mark the course of the Church age and which would obtain previous to His return. We can classify them in four groups and by them give reasons why we believe the advent of Christ is near. We shall consider them in the following order:—Signs among the Nations, Signs in Christendom, Signs among the Gentiles, and Signs among the Jews.

First, we will give attention to the signs among the nations. In His reply to the questions of His disciples, our Lord tells us we are not to expect peace among men until He comes; that the period during His absence would be characterized by wars and rumors of wars. That there would be no permanent harmony and good-will before He, as the Prince of Peace, takes the reins of government into His own hands and sits upon the Davidic throne as King. What do we find has marked the age since He uttered the Word? What do we discover at the present hour? Vast preparations for, threatenings of, and actual war in spite of all the earnest efforts of noble men for peace. The advocates of peace, the members of peace conferences, and political orators, have been giving us the promise of the cessation of hostilities and the abolition of war, while the nations have been preparing for war to the hilt and looking upon each other with wicked jealousies and suspicions.

NO PEACE TILL JESUS COMES

I honor these men and their work and am confident they have been motivated by the spirit of altruism; nevertheless I know what the Word of God declares and cannot hope for success to attend their efforts. There can be no peace until the lusts of the flesh have been subdued and man has been regenerated. There can be no peace among the nations until the peace-giver Christ comes to reign over the world. This is not the day, nor the age of the Prince of Peace. It is the day of man, and man's lustful rule.

There are ten million more men under military rule now than in 1914. The weapons of destruction and the agents of death are much more deadly than ever before. David Lloyd George in the year 1935 said, "I speak from personal experience when I say that . . . every day I hear the rattle of machine guns . . . the hoarse roar of cannons . . . and the boom of naval artillery. This is going on in every civilized country on earth. We have covenants

against war, we have pacts which we have all signed that there shall be no more war, and yet we are preparing for those things we have determined should never happen again. The international situation is bad. We are building up barriers against each other, putting up fences against each other, and restrictions against each other. We are blockading and trying to starve each other . . . the atmosphere is poisoned with suspicion and distrust."

I wish it were not so, and so does our Lord. But the nations have forgotten Him. These conditions are the fruits of sin, and predicted to mark the course of the age of our Lord's absence; conditions which He said would grow in intensity and momentum the nearer we came to the end. Matt. 24:6, 7.

Another sign prophesied is the *unrest* of the nations. Luke says,

> "And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

Unrest, perplexity, fear, murmuring and complaint. Every nation at the present moment is characterized by these signs. There are the untiring efforts of the Communists in carrying out their program for a world revolution. There is Mussolini's expressed purpose of restoring the empire of Ancient Rome. There is the present inexcusable invasion into Ethiopia which threatens to plunge the whole world into war. There is the sad break-down of the League of Nations, which was not able to cope with the lusts of greed. There are the ominous movements in Russia, Japan, China, Egypt, India and Germany which create whirlpools of unrest and great fear in the hearts of men. There is bitter religious persecution from Government officials and groups, and the denial of Christian doctrine by the professing Church. There is social disturbance, economic distress, unemployment and financial chaos, and the leaders do not know the way out. These conditions fit in exactly with the prophetic Word and give to the believer reasons to know our coming Lord is almost at the door. We deeply deplore the conditions but we do as the Scriptures bid, "Look up, and lift up your heads; for your redemption draweth nigh." The

remedy for the present state of things can only be found in the Son's return and reign.

APOSTACY OF THE CHURCH

We pass on to consider the signs in Christendom. The saddest of these is to be seen in the apostacy of the professing church. Christ said, "Many shall come in my name, saying, I am Christ; and shall deceive many. And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Matt. 24:5, 11, 12. The Apostle Paul said that before Christ would come in person the second time there would be a falling away from the faith, and many giving heed to seducing spirits and doctrines of demons. I Tim. 4:1. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first." II Thess. 2:3. The tragedy of the professing Church of today is its rejection of the fundamentals of the faith by which the true Church came into existence and by which she lives and thrives. Many leaders of colleges and seminaries and evangelical pulpits profess to be searchers for the truth while they neglect the Book of truth and deliberately and openly accept the falsehoods of man in contradiction to the Word of God. Many members within the organized church are being led astray by modern theologians and liberal evangelicals who are telling us that the world is gradually getting better and that the millennium will soon be ushered in, and universal peace will be the order of the day.

We have certainly reached the time when the apostle's prediction is being fulfilled,

> "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." II Tim. 4:3.

They turn from the truth to fables; from the Revelation of God, to the unreliable wisdom of man; from the declarations of the Scriptures, to the opinions of pseudo theologians, unregenerated scientists and teachers.

THE GOD WHO BLINDS

Many organized churches are divided over the doctrines of the Scripture, or indifferent to them. The virgin birth, the blood atonement, the resurrection, and the ascension and return of Christ, are not only doubted, but denied and repudiated. It is not because these deniers have found evidence to justify their repudiations. It is due to the fact that they have become blinded by

the god of this age. II Cor. 4:3-4. Pulpit and pew alike are doped by Satan and multitudes are being led captive by his power. He is leading their deluded souls along the path of apostacy into the night of hell. This false teaching is bearing its fruit in the rise and development of Spiritism, Christian Science, Russellism, Father Devine-ism, Theosophy and all sorts of "isms" and "ologies," which are accepted by a gullible people who are ignorant of the Scriptures. The true Church (a feeble remnant) is looking for her Lord. The false church (a great host) is making way for the Anti-Christ. It is time for everyone to plead the prayer of the Psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." Psa. 139:23, 24.

In the face of this rampant apostacy, note what the prophetic Word declares, and see the reason why.

> "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." I Tim. 4:1-3.
>
> "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears: And they shall turn away their ears from the truth, and shall be turned unto fables." II Tim. 4:1-4.

Dr. Arthur I. Brown tells us that a leading educator, the President of a well known college in Kansas, sent out a questionnaire to about one hundred denominational colleges of all communions. The questions were (1) Do you believe in a personal God? (2) Do you believe and teach the Deity of Christ? (3) Do you teach the blood atonement for sin? (4) Do you teach the virgin birth of Christ? (5) Do you believe and teach the inspiration of the Scriptures? (6) Do you teach and believe in a personal devil?

The replies revealed the condition that 55% of these denominational educators either denied every question, save the first, or so qualified their position that it was the equivalent of a denial.

WHAT MINISTERS THINK

Quite recently a book was published entitled "The Beliefs of 700 Ministers" by Dr. Betts, a professor in Northwestern University. The book was the result of the replies of 1300 active Ministers of the Gospel and the students of five theological seminaries to 56 questions which he had submitted. Referring to these answers the Watchman-Examiner said, "The presumption is that these seven hundred replies constitute a fair cross-section of the beliefs of present day ministers and theological students." Looking at the questions and the replies we have to confess a remarkable fulfillment of the Scriptures which predict a gross apostacy would overtake the professing church in the last days.

Do you believe that the idea of evolution is consistent with belief in God as Creator?

YES—Ministers 61%; students 94%.

Do you believe that the devil exists as an actual being?

NO—Ministers 33%; students 82%.

Do you believe that the New Testament is and always will remain the final revelation of God to man?

NO—Ministers 24%; students 69%.

Do you believe that Jesus was born of a virgin without a human father?

NO—Ministers 19%; students 51%.

Do you believe that Jesus' death on the Cross was the one act which made possible the remission of man's sin?

NO—Ministers 24%; students 64%.

Do you believe in the resurrection of the body?

NO—Ministers 33%; students 69%.

Do you believe in a bodily second coming of Christ to establish a reign of righteousness on earth?

NO—Ministers 49%; students 75%.

Surely that is sufficient to give us fair judgment of the present apostacy based upon the conclusions of those who are a part of it. It is also a fulfillment of the Scriptures which predict a departure from the faith in the latter times, the faith which is represented in the important questions quoted above.

NO POWER

A further evidence of this apostacy is seen in the lack of vital Christianity. Hundreds of professing Christians have the form of godliness but their lives deny and belie its power. The Laodicean state of indifference and neutrality in doctrine and evangelism has

crept over them. They are "neither cold nor hot," but quite satisfied, and do not want to be disturbed. They boast of their churches as "rich and increased with goods" and in need of nothing, and know not their very boast lays bare their spiritual impoverishment. Many of these churches have smoking rooms, dance halls, up-to-date gymnasiums, dilapidated auditoriums, kitchens and stages. And sometimes in the midst, is the lonely illuminated Cross whose meanings are despised and whose Christ stands relegated to the outside, knocking at the door and in words sweet and low, asking admission, but in vain. There is, thank God, the true church which lives in constant protest against all this, and proclaims aloud that these conditions are the signs of the soon end. The time is certainly upon us when many professing Christians can no longer endure sound doctrine, but after their own lusts have heaped to themselves teachers having itching ears, who have turned from truth to fables. No wonder Luke the evangelist asks the question "Nevertheless when the Son of man cometh shall he find faith on the earth?" Luke 18:8.

Another sign in Christendom is the desperate unbelief sweeping over the earth outside of the organized church. This is to be expected when the professing Church and denominational schools have become the hot beds of skepticism. Christ said, "As it was in the days of Noah so shall it be also in the days of the son of man." Luke 17:26. Those days were marked by infidelity, unbelief, impenitence and rebellion, and so are ours.

ATHEISM IN HIGH PLACES

There are organized groups supported by Governments, who are actually engaged in crusades to wipe out God and every vestige of Christianity. There are the advocates of Communism, employed by Satanic powers to destroy the Church, and wherever the sombre shadows of their work and influence rest, the souls of men walk in moral rags and spiritual poverty. Over in Russia where the present organized Communistic forces had their beginnings, the children are encouraged to wear caricatures of Christ in their shoes, that they may live under the terrible impression they are trampling under foot the sacred form of our blessed Lord! Many of the people carry walking sticks on which are carved the pictures of Christ as a demon. The stores display the supposed portraits of the Saviour, below which are written "See me as I am" and on the other side is the picture of the devil. On Good Friday of 1934 a temporary crucifix was erected in one of the large squares of Moscow and 300,000 children marched by it in the course of the day in lines of four. As each four came in line with the cruci-

fix, they were halted and asked to face the image of Christ and then incited to spit at it. Just recently a monument to Judas Iscariot was erected on the banks of the Volga near Kasan, Russia. It was the statue of a giant man in the posture of threatening heaven with his fists. At the time of the dedication and unveiling the speaker said that government long debated whether the monument should be erected to perpetuate the memory of Cain, the first religious murderer; or Lucifer, the first rebel against the rule of Jehovah, or Judas Iscariot who betrayed Christ. It was finally decided that the monument should be erected to the memory of Judas because he sold the Son of God for thirty pieces of silver.

The Internationale of Free Thinkers which carries on its work outside of Russia has for its emblem an athlete in the act of smashing the Cross upon which Christ is pictured as crucified with head downward. We are not surprised at this explosion of hatred and lustful passion. It is the venom of Satan who knows his days are short. The prophet and Psalmist David looked down the corriders of unborn ages to this very picture and said, "Why do the heathen rage, and the people imagine a vain thing?"

> "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Psalm 2:1-7.

God shall laugh, God shall hold them in derision, God shall speak in wrath, and when He does their doom will be certain and God's Son shall reign as King upon the holy hill of Zion.

We pass on to consider lastly the chiefest sign of all—The Sign of the Jew. In Mark 13:22-31 we read:

> "For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall

they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost of heaven. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away."

This passage of Scripture is concerning Israel and should be the momentous concern of Church and nations. It is vitally connected with the coming of the Lord when He shall return to the earth with His Church in power and great glory. Israel is His elect, scattered over the face of the earth and is now regathering in Palestine at a rapid rate and unwittingly fulfilling numerous prophecies of God's prophetic Word.

For two thousand years the scattered Jews, His chosen people, have been in the graveyard of the nations under the observing eye of God. But this condition is prophesied to end. Prophecy indicates that she is not only to be preserved by immediately preceding the coming of our Lord is to take on a renewed national life. These facts are set forth in the marvelous vision of the valley of dry bones. Ezekiel 37:1-14.

The dry bones are the house of Israel. The graves in which they are buried are the nations among which they dwell. The resurrection referred to is their restoration to national life and to their own land. The breath that is to come upon them is the Holy Spirit of God. Verses 11-14.

Now, says the Son of God in Mark 13:30, this generation, or race, or people, shall not pass till these things are done. And the things to which He refers are the gathering of His elect out of the nations of the earth to Palestine in the day just preceding the coming of the Son of God.

When I read these statements of Christ and then the newspaper accounts of what is happening among the Jews, and knowing what the prophets and apostles have declared pertaining to the Saviour's advent for His Church and then to return with His church to rule and reign, it puts a thrill into my soul and places me on the tiptoe of expectancy.

A PECULIAR PEOPLE

Time and space forbid the consideration of multitudinous prophecies concerning the Jews in the Old Testament pages which have been literally fulfilled since our Lord uttered these words. There are also many predictions in the processes of fulfillment, and Israel is here to fulfill them. There are, however, many more to be fulfilled but they are conditioned upon His coming in power and in great glory.

Whatever importance you may attach to the various nations, it is evident that God in His divine purpose and program has primarily but one nation before His eyes and that nation is Israel. His eternal decrees gather about her, and other people are recognized and considered only as they are related to the Jew. The Church, the Body of Christ, is a heavenly people, who are "strangers and pilgrims in the earth." They are citizens of heaven and are ambassadors in the enemy's land. The nation of Israel is still in His providence, and occupies five-sixths of the Bible. She is in the divine purpose, the key that unlocks the mysteries of Revelation. The Jew, inspired of God, was the writer, preserver and transmitter of the Scriptures. Paul says, "to them were entrusted the oracles of God whose is the adoption and the glory and the covenants and the giving of the law and the service of God and the promises." Romans 9:4. We cannot understand God's purpose through the ages past, or in the present age, or in the ages to come, unless we understand His purpose in dealing with and through the Jew. He is also the key to all human history that is worth remembering. If you desire to know how God raises up and puts down rulers, kings, emperors, empires and nations, then study His dealings with the Jew. If you want to understand the strange fact and destiny of ancient Egypt, Babylon, Greece and Rome, then familiarize yourself with God's dealings with Israel. He is also the key to much of the happenings of the present day. If you wish to know the real significance of the movements among the nations of the earth, the politics of Europe, the present Italian invasion into Ethiopia, study the Jew and the prophecies concerning him. He is also the key that unveils the future. Rev. L. Sale-Harrison says, "The Jew is God's barometer. As you watch the barometer for weather indications, so watch the Jew whose movements are God's sign of the times." You cannot get rid of the Jew no matter how you try; you cannot lose him no matter where you place him. The reason for that is not to be found in the peculiar characteristics of the Jew, but in God's purpose and

Word. "This race shall not pass away until all be fulfilled." Pharaoh tried in vain to destroy him and destroyed himself.

THE JEW INDESTRUCTIBLE

Nebuchadnezzar attempted to burn him, but he came out of the fire unscathed. Darius threw him to the lions, but the lions' mouths were stopped. Haman tried to place him on the gallows, but was hanged himself thereon. Twice the Hebrew people saw the proud and persecuting Egyptians perish in the waters of the Red Sea. They heard the crash of Babylonian power. They witnessed the ruins of the Macedonian conquest and the destruction of the Medes and Persians. Lizards crawl among the Acanthus leaves of the ruins of Rome. The names of the Caesars are almost forgotten. The nations of the past are buried in oblivion and scarcely remembered, but the Jews are still here. They have lived through the Dark Ages despite the hate and persecution of men. They have gone through civilizations and revolutions and have kept pace with discovery, progress and art. Today they exist as distinct as ever without a king, kingdom, country or flag of their own. They have suffered as no other people. In less than a century after the death of Christ nearly two million of them were slain in war. Hundreds of thousands were carried into captivity, and the rest of them scattered everywhere. Sixty years after the terrific siege of Jerusalem in A. D. 70 they attempted to return to their native land and half a million more were slain. For centuries they were forbidden under the threat of death to set their foot in Palestine, their own country. Under King John of England 1500 were massacred in a single day in the City of York. In the days of Ferdinand and Isabella 800,000 were put into boats and thrust out to sea and many of them perished. They have been fined and fleeced by almost every government. They have been banished from place to place, recalled and banished again. The Koran of Mahomet stigmatized them as wild dogs. The Roman Catholic Church excommunicated all who kept fellowship with them. The Greek Orthodox Church uttered anathemas upon them. The persecution still continues in our so called advanced civilization. The slogan of the Nazi government in Germany is "Down and out with the Jew from Germany!" Jewish pedestrians have been beaten in the streets of Berlin. The windows of Jewish stores have been smashed and fire arms have been used against Israel. Hatreds of the fiercest kind have been incited against the children of Abraham.

So it has been through the generations, the Jews have been regarded as a reproach, "an astonishment, a proverb and a by-

word among the nations." Deut. 28:37. Why? God answers the question in the 28th chapter of Deuteronomy.

In spite of it all, the Jew is still here and is a very deciding factor in the life of the nations. Why? God's Word answers again. "This generation, race or people shall not pass away till all be fulfilled."

And God's Word tells us the Jew will be here after the Godless nations have been banished into "outer darkness" where there is weeping and gnashing of teeth. (See Deut. 30:1-10; Zeph. 3:14-20). These passages give unanswerable testimony to Israel's re-gathering, showing they are to occur after God's judgment on the persecuting nations.

THE ARGUMENT OF FULFILLED PROPHECY

Every prophecy that has been fulfilled pertaining to Israel has been literally fulfilled. Other prophecies that are now in the process of fulfillment are being literally fulfilled. And I am convinced that every prophecy pertaining to the restoration and regathering will also be literally and absolutely fulfilled. The fact that Israel is being stirred up to such great expectations of nationalism at the present, indicates God is fulfilling His promises made to them centuries ago as well as showing evidence of the nearness of His return. Israel is showing signs of national life in Palestine. They are returning in exactly the same mood and manner toward the Messiah as the Scriptures said they would. They are going back in unbelief. The Zionist movement is not a Christian movement, even though it is unwittingly fulfilling the prophetic Word in a remarkable way. The Jews are still rejecting Christ as their Messiah, and will continue to do so even after many of them have been established in the Holy Land. But according to God's program Israel must be organized as a nation and many of them back in the "pleasant land" before the Messiah returns. The aim of Israel is to get back to Palestine, but their purpose is entirely different from that of Jehovah. The Jews have in mind their national restoration. God has in mind their national conversion. They desire self-improvement. God will bring them evangelization and awakening. They want material things. God will give them spiritual blessings. They desire to become one of the nations of the earth and hold their place in the sun. God will give them in the day of their conversion His everlasting kingdom and the golden age in which He will rule as King of kings and Lord of lords. "It shall come to pass for the word of the Lord hath spoken it;

Heaven and earth shall pass away, but not one jot or tittle of my word, until all be fulfilled." (See Ezekiel 36:22-28; 37:21, 22).

For centuries the Jews prayed for the possession of Palestine. They planned and dreamed for their restoration to the country of their fathers. They begged for it from every nation. They offered to pay for it. The British made them favorable terms for a Jewish colony in Africa, but Israel did not want that. She wanted Palestine and God had purposed in His heart that she should have it. Then the great World War came and what money cuold not buy, and what the Turks refused to return, God in His own predictive way provided for them. During that war the English did not possess the formulas of high explosives but a Jew by the name of Weitzman provided them. When he was asked by Britain what his price would be for the formulas, he answered that Palestine be given back to the Jew. The contract was made. And the world knows how it was done by British Mandate. By that one act the hands on the clock of prophecy came near striking the hour of twelve! The "dry bones" began to arise. General Allenby marched in and took Jerusalem on December 9th, 1917, without firing a single shot. It so happened that 2500 years ago God said through His prophet Hosea,

> "But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." Hosea 1:7.

It is plainly clear that in the great deliverance none of the usual methods of warfare were to be employed. However, God gives us through the inspired pen of the prophet Isaiah, the method of the deliverance when He says,

> "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it." Isa. 31:5.

The Turks say to this day they evacuated Jerusalem for two outstanding reasons, First, because of the Arabic meaning of the name Allenby which was the name of the general God used in the deliverance. To the Turk it means, sent by Allah, and Allah is their god. They looked upon General Allenby as the prophet of God and when one knows the prophetic Word he agrees with that appellation. Secondly, they surrendered the city because of the cloud of aeroplanes that were flying over it like great birds, —God's unique method of defending and preserving the ancient city from destruction. Since that time over 350,000 Jews have immigrated to Palestine and they are going back each year at the

rate of over 60,000. The country, derelict for ages and most backward industrially of all modern countries, has suddenly emerged before the eyes of an astonished world as the one bright spot in the present universal depression; as the only place perhaps in the western world which has escaped the economic scourge felt everywhere else. It is contrary to all political expectations and social theories; it is attracting the attention of all Jewry and the non-Jewish world. The governments of nations, the presses of all countries, are beginning to take notice of the unusual phenomenon, and following it with remarkable interest and curiosity, while the students of the prophetic Word rejoice in this confirming sign of the nearness of Christ's coming for His Church, and Israel's regathering and the establishment of the kingdom of the Prince of Peace.

Eight hundred years before Christ the prophet Amos said:

> "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them." Amos 9:14.

I cull the following from the New York World Telegram, issue of October 4th, 1935:

> "Jewish residents of Palestine are gravely concerned about war developments because of Premier Mussolini's suspected designs on the Jewish homeland, Jacob Fishman, editor of the Jewish Morning Journal, said today. Mr. Fishman returning from abroad on the liner Lafayette said it is rumored in Palestine that Mussolini was planning with Arab extremists for the overthrow of the British Mandate over Palestine. Jewish newspapers, Mr. Fishman said, have documentary evidence that Mussolini has ambitions in the Near East, and that he wants Palestine and parts of Egypt.
>
> The evidence indicates, he said, an Arab leader has been in Rome for a year conferring with high officials of the Italian government.
>
> Mr. Fishman who was an American Delegate to the Zionist Congress at Lucerne in August said that Palestine was the only country in the world that not only had no unemployment but actually had a shortage of labor. In 1920 Palestine had a population of 80,000. Today the population is 375,000.

> Since the drive against the Jews in Germany, he said, some 30,000 Jews have gone from that country to Palestine. Most of them are of the intellectual class, he said, predicting that in a short time Palestine would be one of the leading intellectual nations of the world."

Mussolini may overthrow the British powers. They will be overthrown some time. Ezek. 30:6. He may wrest the Mandate from British possession. He may get down into Egypt, for such an invasion is predicted in Scripture (Dan. 11:40-43), but he will never eliminate the Jew, nor banish him from the face of the earth.

God is surely speaking to Israel, Gentile and the Church through these significant signs. To the Jew He is saying words which urge him in the name of Abraham's God, to accept Christ as Messiah and Savior and become a member of the Body of Christ. How is it to be done? Take the answer of Scripture:

> "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Romans 10:9, 10.

To do that in these momentous days is to escape the day of Jacob's trouble, and the great tribulation which is to shake the nations of the world, and the abominations of the desolation spoken of by the prophet Daniel in chapters 9:27; 11:31, 12:11.

To the Gentile He is speaking in words of solemn warning and urging him to repent and accept "the Lamb of God which taketh away the sin of the world." "Behold, now is the accepted time, behold, now is the day of salvation." II Cor. 6:2. "Be ye also therefore ready, for the Son of man cometh at an hour when ye think not." Luke 12:40.

To the Church He is saying, "Look up and lift up your heads for your redemption draweth nigh" and go ye forth and evangelize Jew and Gentile for the time is short. God grant that you and I shall not only be a part of the great gathering home of His Church, but shall also share in bringing to Him sheaves of precious souls from suffering Israel and from privileged Gentiles who through Israel's stumbling and fall, salvation is come through Christ crucified, risen, exalted and coming again.

The Christian's I. O. U.

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On this closing day of the Conference on Prophecy and the Jew, when this subject is announced, you will very properly expect that the message will have to do with the Jew.

Altogether too much have we adopted an unfair attitude toward the Jew. The Christian Church has been either utterly indifferent or openly antagonistic to the Jew. Our narrowness has long been manifested.

We have felt much like the Irishman who had whipped a man and when asked why he had done so, indignantly replied, "Why, he's a Jew!"

"Well, what of it?"

"The Jews," retorted the Irishman, "killed Christ."

"Yes, but that was over nineteen hundred years ago!"

"Well, niver mind," said Pat, "Oi only heard of it today."

Likewise we have found it easy to excuse ourselves. We seem to have had little of the spirit of Paul who said, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved . . . For they, being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to *everyone* that believeth." We have said in effect

WHY EVANGELIZE THE JEWS?

We seem to have overlooked the fact that "there is no difference between the Jew and the Greek," and that because "all have sinned and come short of the glory of God," we ought to "let all the house of Israel know assuredly that God hath made that same Jesus whom they crucified, both Lord and Christ," and that Peter was right when he said, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." We seem to have forgotten that the Jew not only *needs* to but *can* be born again as well as the Gentile.

Moreover, it is not only our *privilege* to take to the Jew the Gospel which he so sorely needs, but we are *commanded* to do so. Christ told His disciples that "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Paul did not think that the Lord had turned away from the Jews: rather he said "the gospel is the power of God unto salvation to everyone that believed; *to the Jew first,*" and in Romans 11:31, stated concerning our proclamation of Gospel truth that *through Gentile mercy* the Jews also may obtain mercy. In other words, as far as our fulfillment of the great commission is concerned, we *may* search for many sheep, but we *must* also search for and seek after "the lost sheep of the house of Israel."

Let me remind you that the Jew must be evangelized in order that the church be completed. The scriptural objective for missionary work in this dispensation is the formation of the body of Christ and for this is needed not only the group from among the Gentiles which James called "a people for His name," but those from among the Jews which Paul spoke of in Romans 11:5 as "a remnant according to the election of grace."

This will also hasten the return of the Lord, for He cannot come until His body is completed, until the last member, Jew as well as Gentile, has been united to Him.

Furthermore, our proclamation of the gospel to the Jew will have a blessed effect upon the world, for while all men are worth saving, the Jew has a special value as a witness for Christ, both during this day and age and also during the tribulation period and millennial kingdom. Most Hebrew Christians today are remarkably earnest and zealous in evangelizing their own people, as if desirous of making amends, like the Apostle Paul, for their past blindness and unbelief. And as to the future, it is worthy of note that the Jew is peculiarly fitted to be the missionary of the world. In his dispersion today, he speaks four hundred and ninety-two foreign languages. Is it not likely that this may have a great bearing on his ability to "preach the gospel of the kingdom in all the world for a witness unto all nations"? Did not the Lord say through the prophet Zechariah, "It shall come to pass that, as ye were a curse among the nations, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing"? Compared with present missionary results, the future testimony of Israel will be as "life from the dead." Of course, the conversion of the nation is a far different thing from the individual conversions now taking place, but who knows how many a Jew may be prepared for a part in Israel's great missionary task by hear-

ing the message today, even though he may not be ready to accept it? "Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

Therefore, we ought to have a program of evangelism for the Jew that

1. Will bring him to Christ for salvation from the guilt and power of his sin.
2. That will fulfill the great commission our Lord has given to us, at least as far as the "to the Jew first" is concerned.
3. That will bring the "remnant according to the election of grace" into the body of Christ.
4. That will hasten the return of the Lord.
5. That will prepare Israel for her great missionary task.

In other words, the church must present a missionary message to the Jews which will reveal to them the love of God in Jesus Christ, crucified, risen and glorified, the fulfillment of the law, the true Messiah, the incarnate Word, the Redeemer of the world, the Saviour from sin, who will yet bring Israel to her great and glorious destiny and make her to be a blessing to all the nations of the earth.

I wonder if we really realize

HOW MUCH WE OWE THE JEW!

We have received a great deal from him, and gifts received, whether given consciously or unconsciously, lay upon the recipient some responsibility surely!

I. *The Jew has given to the world the knowledge of the one, true, living, personal God.*

The nations about the Hebrew nation were all idolatrous and as none could have developed the idea of one God, the revelation had to come from above, and in God's gracious purpose was given first to Abraham and through him and his seed to the Gentiles. The truth of the one true, living, personal God, testimony concerning whom the Jew alone gave to the world, satisfied souls which had not nor ever could find rest in the inanimate, impersonal, innumerable deities which they worshipped before. Were it not for the Jew, humanly speaking, we would still be idolaters.

II. Likewise, *we can be glad that our homes are of the Jewish, rather than the heathen type.*

III. *The Jew has been the human instrument by which the Bible came to us.*

He has given to us the Book that has changed our death into life; our darkness into light; our despair into assurance—the Book that has never been equalled in grandeur of conception, in exquisite beauty of expression, in world-wide influence, in ever-increasing richness of meaning. It has walked up and down more paths, traveled more highways, knocked at more doors and spoken to more people in their mother tongue than any other book in the world. "It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here paradise is restored, heaven opened and the gates of hell disclosed. Messiah is its grand theme, our good its design and the glory of God its end. It is a mine of wealth, a river of life and a paradise of glory."

"What advantage then hath the Jew? Much every way: chiefly, because that unto them were committed the oracles of God." As Dr. W. B. Hinson of beloved memory used to say: The oracles of God—where do you find them? Among the Jews! Oh, we are a wonderful people! We can fly, but we cannot write the Twenty-third Psalm. We are a great people! We reach out and pluck sound out of the air, but a Jew spoke the Golden Rule all the same. Think of Moses, the writer of the Pentateuch; David, the sweet singer of the Psalms; Isaiah, uttering the organ music of the prophecies—Old Testament Jews were they. Today, wherever a church spire lifts itself towards God's primal blue sky, men know the ten commandments. Through whom do they receive them? Moses, the Jew! As congregations gather in Christian worship, they recite the Lord's prayer. Who wrote it down for them? Matthew, the Jew! The best known poem in all of the world today is the Twenty-third Psalm—a song of David, the Jew! The most graphic picture we have of our Saviour—the One despised and rejected of men, a man of sorrows, and acquainted with grief—was given to us by Isaiah, the Jew!

Not a dozen here can without hesitation give me a quotation from Homer or Plato of ancient Greece, Cicero of Rome, Dante of Italy, Milton or Tennyson of England or famed poets of our own land like Longfellow or Lowell. Now—how many of you know John 3:16? Say it with me—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In whose writings do we find it? Those of a Jew from Palestine of old! I wonder into how many dying ears have been whispered the words, "Let not

your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you . . . Peace I leave with you, my peace I give unto you." Who recorded these words of comfort? John, the Jew! And at how many funerals have bereaved loved ones listened to that wonderful fifteenth chapter of First Corinthians—"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed . . . this mortal must put on immortality." Who was being quoted? Paul, the Jew!

We can build broadcasting stations and radio receivers and talk to folks by the million; we can build airplanes, warships and death rays and kill by the million, but we cannot write gospels, epistles or psalms—we have to go to the Jew for them! Though into over a thousand languages have they been translated, let us remember that every one of the sixty-six books of the Bible was written by a Jew. When a British lord held him up to ridicule because of his Jewish birth, Disraeli retorted, "When your great-grandfathers were living in rude huts and holes in the earth, feeding on acorns and wildberries, digging roots up out of the ground and eating them raw and putting on their spring suits of fresh paint once a year, my ancestors were writing prophecies and singing psalms and making a Bible that shall live to all eternity!"

IV. *The Jew has authenticated the Scriptures by his continued existence,* even though unconsciously and involuntarily. By His prophets, the Lord foretold that the Jew would be scattered among all nations, and though greatly oppressed would be preserved and ultimately brought back to his own land. Had any other people been persecuted with such diabolical frenzy and unremitting perseverance, they would long ago have been wiped from the face of the earth, but the Jew remains and thereby is a living witness to the truth of God's Word.

V. Let us never forget that *the Jew was the God-appointed medium through which our Saviour came.*

The Jew has given to us the One we know as the Babe of Bethlehem, the Carpenter of Nazareth, the Man of Galilee, the Jesus of gracious ministry, the Christ of Calvary, the Redeemer of the world, our Risen Lord and Coming King. These, as Paul says, are the "Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh Christ came, who is over all, God blessed forever."

"Who taught you tender Bible tales
  Of honey lands, of milk and wine,
Of happy, peaceful Palestine,
  Of Jordan's holy harvest vales?

"Who gave the patient Christ, I say,
  Who gave your Christian creed? Yea, yea,
Who gave your very God to you?
  Your Jew! Your Jew! Your hated Jew!"

When you will have been in heaven milleniums unnumbered, you will be there because saved by Jesus Christ, the Son of God and the son of a Jewess.

How we have, in these last years, been criticizing some of the nations for their injustice in persecuting the Jew. Are we not fully as unjust in not recognizing what we owe the Jew and then doing our best to pay that debt? As from the Jews we have received the *truth concerning God,* the *Word from God* and the *Christ of God,* it surely is incumbent upon us to give to them the message of Him whom today they know not, and apart from whom the Jews of this present generation will be eternally lost.

We have been much concerned about the glorious history and promised destiny of the Jew. It is well for us to be acquainted with God's plan and program in these respects, but we must not overlook His plan and program for the Jew today, which is that to him the Gospel should be preached. That we have signally neglected to do this cannot be denied.

In a recent sermon, Rabbi Wise declared, "Christendom has hidden the face of Christ from us. A most remarkable statement by Rabbi Abraham J. Feldman of Hartford, Connecticut in a radio address delivered April 2, 1938 reveals a prevalent tragic misconception caused by our failure: "speaking as a Jew, I ask you to believe me when I say that I know what the Cross has meant to believers through the centuries. I know that the simple and the learned, the grieving and the rejoicing, the toiling and driven, beheld in the Cross of Christ the symbol of a love that is sacrificial, the sign of a hope that is redeeming, the token of an inner peace which the world could neither give nor take away. But I want you to know also, that to the Jew the Cross of Christ represents no such sacrificial love, no such redeeming hope, no such token of inner peace. To the Jew, the Cross is the symbol of persecution, of oppression, of discrimination, of the pyre and the gibbet. It is by the sign of that Cross of Peace that hundreds of Jewish com-

munities were annihilated, thousands of Jews were slaughtered, millions of Jews robbed of life and happiness, by those who failed to grasp the significance for Christians of that drama of which the Lenten Season is the monitor and Easter Day the culmination."

Inasmuch as by the persecutions, the name of Christ has been maligned among the Jews, is it not our duty to come to the defense of that Name and present Him as the Bible does, that they may come to know Him as One who is indeed "altogether lovely?" There is no mass movement of the Jews towards Christ because there is no massed effort to bring them to Christ. The individual Jew comes to Christ because there is, here and there, an individual upon whom God has placed this burden and in whose heart there is a deeply planted interest in and love for the Jews.

"To the Jew first" reveals the divine strategy of missions not only in the first century but in all centuries, and if the Jew is in the center of the divine purpose, his evangelization ought to be the supreme object of Christian effort. Prof. Franz Delitzsch well said that for the church to try to evangelize the world without thinking of the Jew is like a bird trying to fly with one wing broken.

Without doubt, there is a decreasing interest among Jews in their religion. In countries where persecution is rampant, they find no comfort in their faith. Nowhere have they certain security. Wherever they may be, they live either in suffering or by sufferance. They are like the little birds that the crocodile permits to enter its mouth to pick its teeth. One day, the crocodile, by accident or design, brings down its jaws at the wrong moment.

There is a great unrest among the Jews. There is a questioning that leads to endless wandering from one ism to another in search for physical rest and spiritual satisfaction. The chief rabbi of the British Empire in one of his sermons said, "Hosts of our men and women of tomorrow are losing belief in Israel's future and are drifting into apostacy." Rabbi Wise stated that of the more than two million Jews in New York, not more than fifty thousand attend the synagogue.

In a very fanciful but most instructive tale, the famous German poet and botanist, Adelbert Von Chamisso, describes a man whom everybody jeers at and scorns. His name is Peter Schlemihl. In a private park of an exceedingly wealthy friend, he meets a grey man who is supplying all sorts of things for their entertainment, including a huge telescope, a Turkey carpet, a tent, three fine large horses and a chariot, bringing them all out of a tiny purse. The strange things that take place there frighten Peter

and he sneaks away, but when he reaches the foot of the hill, to his great horror, he sees the grey man approaching, who after a few words designed to set Peter at his ease, asks him if he would not be willing to sell his beautiful shadow. At first he thinks the grey man is mad, but when he is offered Fortunati's purse, he extends his hands and exclaims, "A bargain! For this purse you can have my shadow."

On his way home, with the bag tied around his neck, Peter hears an old woman's voice, "Heigh, young man, you have lost your shadow!" A little farther on, as he crosses a broad street, he is met by a crowd of boys who shout and jeer and finally throw mud at him. Wherever he ventures out, even at night, he has to suffer untold anguish from the contemptuous sneers of men, the deep pity of women and the shuddering fear of fair maidens. He now begins to feel what he has sacrificed. All the comforts and pleasures which his inexhaustible purse provide are unable to afford him a refuge from the derision and ridicule he inevitably meets as soon as his shadowlessness is discovered. Even his own bride is finally compelled to give him up.

Peter Schlemihl tries in every way to regain his shadow. He sends for a famous artist, engaging him to paint him a shadow, only to find that he loses it again at the slightest movement. Afterwards he meets the grey man and tries to re-purchase his own shadow, even at the cost of the purse but when all his efforts meet with disappointment, he throws the inexhaustible bag into the abyss and leaves without shadow and without money.

Were I to express in a sentence what is the heart and soul of the Jewish problem, I would say, "The Jew has lost his shadow." By his shadow I mean his God, even as the Psalmist said, "Jehovah is thy shadow upon thy right hand." Without God the Jew, as a Jew, is absolutely nothing. He may regard himself and the Gentile world may look on him as a Jew but in basic truth he is not. This shadowless condition of the modern Jew is evident in every land, but with a few notable exceptions the Jewish leaders are endeavoring to cover it. Just as Peter Schlemihl tried to conceal the absence of his shadow by having all kinds of lavish illumination around him, so the Jew today is trying to prevent the discovery of his great loss. Of late years we have been told much about the important place the Jew is occupying and the great contribution he has made towards the progress of commerce, finance, politics, art, literature and the sciences. Granting that this is so, does it in any way show the activity of the Jew as a Jew. Is this the peculiar position which

God has given him to all the nations of the world? No! The peculiarity of the Hebrew civilization did not consist in the culture of the imagination and intellect, like that of the Greeks; nor in the organization of government, like that of Rome; but its distinguishing feature was religion, and God's purpose that the Jew be a witness to Himself among the nations. The Jew today is trying to conceal the absence of his shadow by the brilliant illuminations provided by his other contributions. Even when he points, as he often does, to the truth that he has given to the world the knowledge of the only true God, the law and the prophets, and even the Saviour, this claim is also only an attempt to conceal the absence of his shadow. Otherwise tell me why the modern Jew who has so much to say about his present achievements in and contributions to the world's culture and civilization, must always turn to the distant past in order to be able to demonstrate the service he has rendered the world in religion.

This decreasing interest in the religion of their fathers and this deep unrest are being supplemented by a changing attitude toward Jesus. For example, Dr. Isadore Singer of New York says, "I regard Jesus as a Jew of the Jews" and Dr. Kaufman Koehler, "Jesus was one of the best and truest sons of the synagogue." Yet, while we ought to encourage this new interest of the Jews in Jesus Christ, let us remember that it is still along humanistic lines. The fact that the age-old and bitter denial and rejection of Christ are giving way to this attitude and that they are recognizing His greatness as a religious leader, a prophet, a true son of Israel, constitutes an entering wedge that must either drive them to an acceptance of Christ as Messiah and Saviour or into atheistic materialism.

Never were Jews so open to the Christian message. I have had opportunity to observe this especially in Buffalo where I have by invitation addressed a number of Jewish groups both in synagogues and fraternal organizations. Would I surprise you by stating my belief that a larger proportion of unconverted Jews who have heard the gospel are reading and studying the New Testament than of unconverted Gentiles? And proportionately more Jews are being saved than Gentiles! Can't you hear the voice of Jesus saying still, "They need not depart; give ye them to eat."?

We ourselves need to be converted and learn that the Jews are not unclean, even as Peter on the housetop had to learn it of the Gentiles whose heart God had prepared for the message of salvation. But though we have no excuse to refuse to preach to them, they are unclean in the sense that they are sinners, nor

should we treat them as though they were righteous. Too often we have Jewish rabbis speaking in Christian churches on some neutral subject like citizenship or social service, and meanwhile we raise money for missionary work and send it abroad. The Jew needs the gospel too, and *ought to have it first.*

"To the Jew first" does not mean that the Jew is better than the Gentile or needs the gospel more, but merely that this is God's order. Do you remember how you used to build the fire in your kitchen stove in the old home? When you followed the proper order you put some paper into the grate first and on top of the paper some light pieces of wood, then a little heavier wood and finally coal—and before long you had a fire. But had you said, "I don't like this order, putting the paper and light wood in first. I think I'll put the coal in first, then the heavier wood, the light wood and finally the paper," you would find that the fire would not last. And yet nobody claims that the paper is better than the coal: it simply has to be put into the grate first and serve its purpose first. There is a peculiar function which the Lord wants the Jew to perform and that is why He has given the command, "To the Jew first." That the church has refused to obey this command is a great loss to herself and a great grief to her Lord.

Many a Jew is saying today with Job of old, "Oh that I knew where I might find Him!" You ought to know how to show him from the Word that Christianity is not a strange religion, against the religion of his fathers. Say rather, "Real Christianity is *real* Judaism. Abraham, Moses, David, Isaiah were Jews. But Paul was a Jew. Peter was a Jew. James was a Jew. John was a Jew and Jesus was a Jew. The Gentiles have come to the Jew's religion. They had none of their own. The whole Book, Old Testament and New Testament, is all Jewish." Will you go to the Jew and tell him that? That is the real truth. He will listen to you. Show him how Christianity and Judaism are related. Show him how they dovetail. Show him how one is the lock and the other is the key; one is the germ and the other is the manifestation; one is the root and the other is the branch; one is the seed and the other is the flower; one is the bud and the other is the bloom; one is the plan and the other is the finished building; one is the foundation and the other the superstructure; one is the semblance and the other the substance; one is the beginning of the road and the other the end of the road; how one is the type and the other is the anti-type.

In order to help him, you should know that in the Old Testament, God's truth is enfolded and in the New it is unfolded; in

the Old it is latent and in the New it is patent; in the Old it is concealed and in the New it is revealed. The Reformed Jews, denying the Old, thereby reject the clew and are blind to the New. The Orthodox Jews mystified by the Old, repudiate the New, though therein lies the solution of their puzzle. The Old and New together make a complete Book. Each is necessary to the other. The Old foretells the New; the New explains the Old.

Show him that the teachings of Moses and Christ are one, for Moses got his gospel from glory and taught it to men and Jesus came from the glory and brought it to men. Moses taught it and Jesus brought it. But it is the same. It is of the same cloth. It is the same cord and the same chord: they are one and harmonious. It is the same pattern: the pattern on the Mount. Acknowledge when you talk to him that "Salvation is of the Jews" and that without the Jew there is not known the way to God, the Word of God or the Christ of God. This is humiliation and confession but it is necessary if you are to reach the Jew.

Some say that they do not meet their responsibility because they do not know how to preach to the Jews. Paul "mightily convinced the Jews and that publicly, showing by the Scriptures that Jesus was Messiah." If you do not know how to testify convincingly, it may well be because you do not know the Scriptures. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth," and then if you can't reach or preach to the Jew yourself, make it possible by your gifts for someone else to do it who can.

The supreme need of the Jew is the Gospel. He does not need money: he can make it. He does not need luxury: he can buy it. He does not need learning: he can acquire it. But he does need the gift of eternal life. He must be born again. He must be awakened from a mere expectancy of a Messiah or a dependency on self-righteousness to a realization of his lost estate, to true repentance and confession of sin, pray for forgiveness through the sacrifice of the Lord Jesus Christ and then, his sins being washed away by the blood of the Cross, enter upon a new life and become His true disciple.

Does the Jew need Christ? You might as well ask if he needs light or food or life. Christ said, "I am the Light . . . I am the Bread . . . I am the Way, the Truth and the Life; no man cometh unto the Father but by Me." If Christ is the Way, then the unbelieving Jew is in the wrong way and is lost. If Christ is the Truth, then the unbelieving Jew follows a lie and is in grievous error. If Christ is the Life, then the unbelieving Jew is dead without

Him for "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life."

Much is being said in these days about the need and wisdom of the church having all obligations paid. There is one debt that will never be fully paid no matter how wealthy the church may be. With Paul we must say, "I am debtor . . . to preach the Gospel . . . to the Jew first."

In this respect, you may have been dishonest and heretofore been able to plead ignorance, but not from this day forward. May God help you and me, each and every one, to do our utmost to pay what we owe to the Jew. Let us dedicate ourselves earnestly to the end that in many Jewish hearts the day may dawn, the shadows flee away and the greatest Jew of all time and eternity be there exalted as Lord and Messiah to the glory of God the Father.

"To me and to you
God sent through the Jew
The Saviour of all,
And His Word, ever true;
So in His dear Name
Who to Israel came,
We pray that veiled hearts
His salvation may claim."

INDEX

		Page
UNVEILING OF DR. DICKEY MONUMENT	William E. Biederwolf	7
PRAYER AT THE DEDICATION	O. A. Newlin	13
THE LOST BOY	Allie Banker	14
JONAH: THE SIGN	Louis S. Bauman	19
THE HOLY TEMPLE	Louis S. Bauman	29
DISPENSATIONALISM	Louis S. Bauman	39
"EL"	Herbert W. Bieber	47
"EL-SHADDAI"	Herbert W. Bieber	53
BALI—THE LAST PARADISE	Elmer Ellsworth Helms	59
THE LOST DAY	Elmer Ellsworth Helms	63
GREAT AND PRECIOUS PROMISES	Henry Hepburn	70
VIR HABEN EIN LIFT	C. Oscar Johnson	81
JESUS CHRIST IN THE UNIVERSE	J. C. Massee	90
JESUS CHRIST IN HEAVEN	J. C. Massee	96
SHRINE WORSHIP: Part One	George S. McCune	101
SHRINE WORSHIP: Part Two	George S. McCune	108
THE BIRTHDAY OF SOULS	James McGinlay	138
PETER AND PAUL IN JERUSALEM	James McGinlay	146
PREACHER DOWN IN THE DUMPS	James McGinlay	156
THE PRESENT WORLD CRISIS	John Hess McComb	115
IN CHRIST	John Hess McComb	121
THE RAINBOW	John Hess McComb	127
THE LORD HATH SPOKEN	John Hess McComb	132
THE REPEAL CAMPAIGN	Sam Morris	164
THE CHRISTIAN'S I. O. U.	J. Palmer Muntz	283
THE CHRISTIAN'S TREASURY	Paul S. Rees	170
TO HAVE IS TO OWE	Paul S. Rees	176
THE UNSPARING GOD	Paul S. Rees	182
THE GOSPELS OF EVIDENCE	Harry Rimmer	189
INTEGRITY OF THE WITNESSES	Harry Rimmer	205
CRITICAL INJUSTICE	Harry Rimmer	219
THE CHRISTIAN REVELATION	Harry Rimmer	229
IMPERATIVES OF EVANGELISM	Clarence S. Roddy	243
THE PREACHER AND THEOLOGY	Clarence S. Roody	252
HOLY SPIRIT AND THE CHRISTIAN	W. H. Rogers	258
IN THE LAST DAYS	W. H. Rogers	267